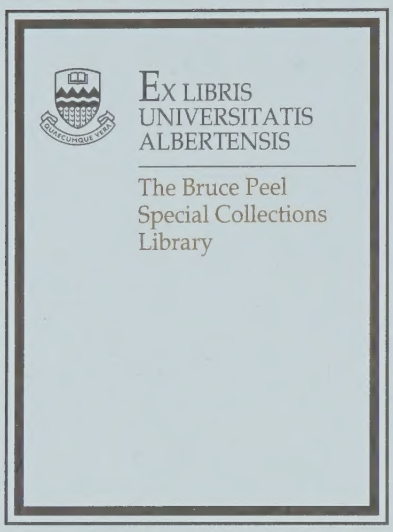

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All people are members of the same family.
They have a common origin in creation.
If one limb is struck by pain
All the others are gripped by anxiety.
If the suffering of other people doesn't hurt you,
You don't deserve to be called human

(Muslin-ud-Din Sa'di, 13th century Persian poet

Do not forget that the world is one great family.

(Shinto saying)

One tree, no matter how huge, cannot stand the might of the storm alone.

(African Proverb)

The ability to interact effectively with individuals from cultures that are different from our own must, of necessity, become the means through which our shrinking world can become economically and socially unified while the cultural diversity of our peoples can be encouraged and maintained...

(William B. Gudykunst and Mitchell R. Hammer)

We will speed the day when all God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual, "Free at last, free at last, thank God Almighty, we're free at last".

(Martin Luther King Jr.)

UNIVERSITY OF ALBERTA

STUDY ABROAD AND GLOBAL CITIZENSHIP: SUB-SAHARAN AFRICAN STUDENTS AT THE UNIVERSITY OF ALBERTA

BY

STEPHEN KODJO APPIAH-PADI 

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

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DEPARTMENT OF EDUCATIONAL POLICY STUDIES

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University of Alberta

Faculty of Graduate Studies and Research

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled **Study Abroad and Global Citizenship: Sub-Saharan African Students at the University of Alberta** submitted by Stephen Kodjo Appiah-Padi in partial fulfillment of the requirements for the degree of Doctor of Philosophy in International/Intercultural Education.

DEDICATION

This thesis is dedicated to my ***Family*:**

my wife, Afua Gyamfua

our children, Maafio, Mameyaa-Kraa

and Nana Atakora

my mother, Aku Mamley Aguehi

and Uncle Papa Kodjo

my in-laws, Adwoa Kraa and Kwabena Atakora

my brothers, Kofi, Kwesi and Kweku

my sisters, Aku, Awo and Akosua

my brothers-in-law, Kofi, Ohene and Kwesi

my sisters-in-law, Adwoa Akyere, Adwoa Mansa

and Abena Asabea

my late beloved aunties, Maafio Mansa

and Abena Yoo

all the children

and all who we call ***Family.***

You did not leave me to face the storm alone.

And to God Almighty who gave me such a wonderful ***Family!***

ABSTRACT

Over several decades, universities in Canada and other North Countries have been engaged in a process of internationalization. This is reflected in the curriculum, study abroad/exchange activities and an international students' programme. In recent years there has been a vigorous drive towards the marketing of educational services to international students as a major part of the process of internationalization. It is thus important to know what the potential contributions of study in a North country like Canada are to the development of the global perspectives of foreign students.

This study thus provides a critical analysis of the experiences of one particular group of international students, those from sub-Saharan Africa, currently studying at the University of Alberta. While some previous study in the field of international education have probed the effect of study abroad on foreign students, most of these have focused on problems of adjustment to host country culture and academic environment. This study goes further to explore how these international students view themselves as global citizens- What are their perceptions of their global identity? What changes, if any, have occurred in their global perspectives as a result of their educational sojourn in Alberta? The study also explores what empowerment their current worldview has given them for reentry into their home countries. In effect, have their educational experiences in Alberta enhanced and/or diminished their faith in the value of global understanding and global citizenship?

Conceptually, the study draws on insights from various models of internationalizing universities as well as from global education frameworks. Using the narrative methodological approach within qualitative research traditions, the study investigated 10 graduate students from various countries in sub-Saharan Africa who were registered in different programs at the University of Alberta. Through in-depth interviews, supplemented by a survey questionnaire and a model for determining Global Citizenship developed for the study, the dissertation provides insights to help understand how curricula and other academic issues as well as the paradigm of internationalization employed by an academic institution, impact some international students.

The findings of the study show that the internationalization process at the University of Alberta has not fully impacted some international students in a positive way as to help them develop a transformative view of cross-cultural respect, global interdependence and global citizenship. A major recommendation of the study is that the University needs to adopt an integrative approach within a critical paradigm to its internationalization process. This approach, coupled with curricula innovation and pedagogical orientation to exposing students to diverse paradigms of critical thinking, would see a greater level of empowerment for international and by extension, Canadian students, in enhancing their roles as global citizens.

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A Ghanaian proverb translates: "Behind every success is a genuine helper". This work could not have been accomplished without the support, encouragement and active involvement of a number of people, and this is the time for me to show my gratitude to all who, in one way or the other, made this project a success.

First, I would like to mention the ten gallant men and women who agreed to participate in this study. Without your willingness to talk to me, this project would not have taken off. I wish I could mention you all by name so anyone who reads this dissertation would know who you are. I, however, choose to respect the agreement of anonymity under which you accepted to be a part of this project. Nevertheless, I say, "thank you" for being so kind and helpful. May the Lord see you through your own studies successfully.

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At times when the going seemed too tough for me to handle, I felt the spiritual prodding of friends and family. Sam and Grace (our gracious prayer partners), all the members of the International Christian Fellowship, Pastor George Feller and the congregation of Northwest Pentecostal Assembly, Uncle Tony and Nana Adjoa, and all those who have been praying for me, I say to you, "rejoice with me for the Lord has answered our prayers".

Finally, I give glory to my Lord and Saviour Jesus Christ. I give you thanks Lord, for you are good to me and your love for me endures forever.

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CHAPTER ONE

INTRODUCTION

1.1 Study Abroad: philanthropy or appropriation?

Study abroad and the related migration of scholars has been a pervasive phenomenon throughout history. In recent times, particularly after the Second World War study abroad has assumed a new dimension important enough to influence policies for educational and human development. Since the 1960s, study abroad has been a significant issue for the newly independent countries of the Third World or the South. Backed by human capital theory which advocated that the way to national development is through the development of "human resources" (Harbison and Myers, 1964) most countries of the South invested heavily in education. As Toh and Farrelly (1992) noted, study abroad was seen as "a quick, cheaper method of producing middle- and high-level personnel when local universities, colleges and institutes were still scarce". Significantly during this time, (mainly from 1964 through the 1980s) study abroad became an ideological polarization instrument, a weapon in the Cold War with many students from South countries studying in either the Eastern or Western Bloc countries depending upon their countries' ideological leaning. In the North countries study abroad had a slightly different focus - mainly foreign language learning. It was used as a means to strengthen national defense (Harrison, 1990). The motive was knowing the language and culture of one's enemies and allies in order to understand their thought processes. This knowledge game also gave an obvious advantage in intelligence operations. Study abroad in these countries was thus, to a large extent, limited to a select few (Harrison, 1990). Neave (1992) notes that the period from 1945 to 1964 saw the establishment of a bipolar pattern with small numbers of foreign students moving on the one hand between North America and Western Europe, and on the other separately between the then Soviet Union and the countries of Eastern Europe.

The flow of students abroad was clearly conditioned by former colonial ties with North America and Western Europe as the dominant providers of higher education. Thus whereas the total number of foreign students worldwide increased threefold between

1960 and 1976 (UNESCO, 1978), almost 60% of the world total were registered at higher education institutions in the United States, France, the United Kingdom, the Federal Republic of Germany and Canada. By contrast, students coming from these countries made up less than 30% of the total number of foreign students worldwide (Smith, Panafieu and Jarousse, 1981). Another study by Okamoto (1990) using the total foreign student population for 1984 confirmed that "the six main receiving countries (USA, 35%; France, 14%; Germany, 8%; UK, 5%; Canada, 3% and Italy, 3%) hosted some 68% of the total foreign student population worldwide. The rise of Cold War politics did, however, see a small number of Third World students go to the Soviet Bloc for further studies.

Okamoto (1990) also attributes to geographic proximity, and therefore ease of movement, the fact that more than 40% of foreign students in 11 European countries are from other European countries, and more than 75% of foreign students in Australia and Japan are from Asia. Likewise in 1990-91, while only 2.7% of full time Canadian post-secondary students were studying abroad, 80% of them were in the United States of America (CBIE, 1991). Thus there has emerged a "broad pattern of movement of foreign students mainly to the industrialized countries of the North ...with evident regard to language, history and geographic proximity among other factors" (Skilbeck and Connell, 1996 : 75)

In the eyes of some commentators, the presumed positive effects of study abroad for South countries are many (Altbach, 1985; Fry, 1984; Moock, 1984). Experience in another political, cultural, social and economic environment is said to be a powerful motivating force for social change. The memoirs of African nationalists such as Kwame Nkrumah of Ghana and Namdi Azikiwe of Nigeria suggest that they developed the strong desire and commitment to work for the liberation of their countries from colonialism during their sojourn abroad. Study abroad, it is maintained, also provides an effective means of acquiring skills in a foreign language that has "international" status which provides access to a wide range of scholarly materials for study and research. But perhaps the most important argument for study abroad is that it is a mechanism for acquiring valuable technical skills and knowledge for national development. Since many South countries do not have the necessary facilities and /or institutions to train students at home

it is believed study abroad enables the transfer of such skills deemed vital in economic and social modernization from the North to South countries. In more recent terminology, study abroad would be considered important and useful for the goal of "globalization" as countries receive via their returned overseas students knowledge, skills and attitudes for being globally competitive (Dolan, 1993). The graduates of study abroad, from this perspective are seen as acquiring "global citizenship" values and expertise required for successful participation in the global economy and new world order.

An alternative understanding of study abroad, however, would question these supposed benefits and advantages to South countries. As critical analysts in the education and development field have argued, study abroad often fosters the dependency already found in Third World or South post-colonial educational systems (Samoff, 1996; Samoff & Assic-Lumumba, 1996; Arnove, 1982; Bacchus, 1994; Toh, 1987, 1996; Toh & Farrelly, 1992, Mazrui, 1975; Altbach & Kelly, 1984). The knowledge and "expertise" gained abroad may not be based on a critical paradigm that would enable students to critically promote development within a context of social, economic and political justice. Devoid of such a critical understanding of study abroad, skills and knowledge transferred become instruments of advancing liberal notions of international understanding as well as modernization strategies for unequal and uneven development. From a critical paradigm of study abroad and educational development, the global citizenship which needs to be fostered should be based on values and knowledge of a just world and national systems. For this perspective, the global citizen is committed to transformation of current realities of structural violence and North domination. While North countries open their educational institutions to foreign students from the South and even provide funding for their education, they do not do this on purely humanitarian grounds. Driven by the desire for profit, some North governments and educational institutions have come to integrate study abroad into the grand scheme of economic globalization, "the process of gradual elimination of economic borders and concomitant increase in international exchange and transnational interaction" (Dolan, 1993 : 259). This neo-liberal view of study abroad thus "promotes and legitimizes increased globalization and the tighter integration of Third World national political economies into the international political economy" (Pannu, 1996), thereby ensuring a continuing dependency of the South on the North. Within this

neo-liberal context study abroad is couched in terms of "educational exchanges", "global understanding", "global interdependence", "co-operation" and "development". In reality, it often serves to produce intellectuals who uncritically imbibe capitalist, North consumerism based on the technological-industrial paradigm of North-South inequalities and internal structural violence.

A review of research on the phenomenon of study abroad shows that most attention has been paid to the issues and problems of personal, non-academic and cross-cultural adjustments of foreign students. Related research topics have focused on cultural and linguistic adjustments of foreign students in North countries, and the brain drain that occurs in part through non-return of the students or eventual return to the country of study abroad. In contrast, a critical approach to this dimension of South educational development poses questions about the knowledge and political paradigm of the study abroad experience. For example, in their study of Third World agricultural graduate students in Australian universities, Toh and Farrelly (1992) concluded that these students were predominantly being socialized in the modernization paradigm of agricultural and rural development. A critical analysis of study abroad needs therefore to raise such issues and questions as what paradigmatic emphases are present in the educational experience of foreign students; what are the implications of such experiences for their future contributions to national and international development; and what kind of global citizenship is being promoted in South students as they are educated abroad, in North countries?

Given the present campaign for internationalization among North higher education institutions worldwide, this study is timely and relevant. The University of Alberta, for example, has embarked on an internationalization process to which the President of the university himself, Dr. Roderick Fraser, has apparently shown a lot of commitment. The President's idea of internationalization of the university is so all-encompassing that he envisions a name-change to reflect the international status to be created: making this the International University of Alberta. To demonstrate his personal commitment to this ideal he has personally taken time off his other schedules to give lectures on the process of internationalization of the university at both the 1996 and 1997 International Week

celebrations. These presentations which might very well be labeled "The State of the Internationalization Process Address", while clearly defining the central administration's priorities, also revealed the paradigmatic orientation underpinning the process (Szabo, 1996). While the vision was one of an all-encompassing nature that would permeate the very fabric of the university in a way as to necessitate a name change, the focus was on recruiting students from South East Asia. The justification for this, as the President articulated it, was the geographic proximity of Canada to the Far East. However, this proximity theory does not fully explain the further limitation of the recruitment drive to the high growth nations of the region: China, Japan, Hong Kong, South Korea and Taiwan, and at a time when the federal government is also vigorously courting economic ties with those countries.

Indeed study abroad continues to be an important dimension of internationalization of Canadian universities. Hence it is relevant to look at the phenomenon in the context of an alternative paradigm using the University of Alberta as a study context. In short, this study examines the quality of the study abroad experience of South students at the University of Alberta. By looking at the perceptions and experiences of one selected group of foreign students, namely those from sub-Saharan Africa, the study draws both theoretical and practical implications for the University of Alberta's role in developing "global citizenship" among this group of South foreign students.

1.2 A Personal Perspective

I come to this study with great personal interest. Having been a foreign student in two industrialized North countries- Britain and Canada- I have a first hand practical experience of what it means and feels like to be in that position. I have encountered many of the issues and problems in the academic as well as non-academic spheres that face foreign students, especially in social, political and cultural contexts, different from our home environments. A short personal biography will establish this connection.

I was born in Accra, the capital city of Ghana. I grew up in Ghana, had my elementary, secondary and some parts of my university education there. Growing up as a child in a

small village, my early formal education was my first contact with the world outside the traditional customs and mores that were related to me by relatives and the community as a whole. When I went to school, even in the village, the curriculum changed drastically. It was no longer the education based on the traditional wisdom of my ancestors designed to provide children with the ability to understand and survive the local environment. The curriculum and pedagogy in the western education that colonialism had brought to my country had one denominator which was "civilization", a civilization which made me more and more ashamed of my roots. I can very well recall times when we were forbidden to speak the local language in school. A violation of this rule could mean detention, corporal punishment or at best the burden of hanging a cardboard plaque around your neck with the inscription, "I'm a fool, I spoke vernacular". The ability to speak English, in whatever form, was looked on as the mark of civilization, not only in the school, but also in the community. And as new initiates of this "civilization", school children were expected to behave and act as close to the whiteman's culture as possible.

When I proceeded to secondary school, my textbooks taught me about how the British brought civilization to us and how my people were saved from the scourge of wars, disease and savagery. Even the rivers in which my great grandparents had bathed and fished and the mountains they had conquered to plant crops were all recorded as having been discovered by some white adventurer who exhibited bravery and courage never known to my ancestors. No more then the stories of heroism of my ancestors related to me when I was young; all that became fiction to me. To me, the school system, my peers and even my "illiterate" relatives, truth could be found only in the pages of school textbooks, whatever the subject. Little did I know then that it is in the liturgies of my own culture that I could find power and hope for the future.

Away from my textbooks, the films I watched reinforced the image of the prowess and absolute wisdom of the "white" foreigner: cowboy films which pitched the *strength and civilized* technology of the white American against the *rough and vulnerable* Indians. One white cowboy could dispose of a whole community of Indian fighters as much through the depicted *intelligence* of the former, as through the *crude immaturity* of the latter. I remember I knew the names of all the top American cowboy *supermen,* the

heroes of the films who we affectionately named "Blowman" (for example, John Wayne, Roy Rogers, Jack Palance etc..) but I knew the Indians simply as "mole-mole" - I still cannot remember how this name derived or what it means. In music, it was the same story- British and American pop stars such as James Brown, Wilson Pickett, Diana Ross, Aretha Franklin, and the Beatles were my favorites. Even now as I remember the names of these foreign musicians I cannot recall any of the local Ghanaian musicians at that time.

Thus my early education set not only to disorient my thinking and perception of my cultural roots, it also taught me to appreciate things European or White. As Codjoe (1997 : 17) writes about his own experience in Ghana, "European culture and ideas were considered superior and had to be mastered. The *obroni* became our frame of reference. In fact, one acquired or gained social status by going to *ablotsiri*, or the whiteman's country". And like Codjoe, I always dreamed about working hard in school, completing and traveling to *ablotsiri* to gain the proverbial intellectual and material progress that is the prerogative of the whiteman. Thus even though I had never been outside my country of birth, through my education I had, as Beverly Tatum aptly put it in her essay *Talking About Race, Learning About Racism* (1992 : 10), "absorbed many of the beliefs and values of dominant [European]...culture".

The above notwithstanding, it is most truthful to say also that the literacy I gained as a result of my education provided me with a tool, albeit blunt, to begin a search for other things I wanted to know. While the curriculum and pedagogy of my education continued to emphasize the foreign and depreciate the local, there were other influences on my life which began to chip away the bluntness of my early education and therefore afford me a sharper device to cut through the maze of global knowledge ahead of me. Two such influences were university education and membership in non-governmental organizations.

My perceptions about things I had learnt during my years of elementary and secondary education began to change gradually when I enrolled at the University of Science and

Technology, Kumasi, Ghana to study for a Bachelor of Social Sciences degree. Here there was more, both in and out of the lecture rooms, that gave me the confidence to try new things: read books on my own, join different associations and explore different methods of accessing knowledge. It was during this time that I began to have a feel for things African. First, with the tools of literary criticism, I was able to appreciate literature written by African authors more. Needless to say though that much of the required reading texts were written by British and American authors: the impression was that these were the classics while African literature was sub-standard. I however took to reading these and even wrote my final project paper on two African authors: Chinua Achebe and Ayi Kwei Armah. I found that I could identify more with the style and content of the African literary writers. It was in *Things Fall Apart*, the classic trail-blazing novel by Chinua Achebe, that I first came to understand the divisive effects colonialism had on the African society. Through the writings of Ayi Kwei Armah, for example his *The Beautyful Ones are not Yet born,* and *Fragments,* I came to appreciate the stupidity in aping European culture and values. But that was as far as my transformation could go. In other courses where African writers were not prescribed, I had to read and learn European writers.

I entered University at a time when direct foreign political domination was long gone and government of the country was in the hands of the military who had twice overthrown democratically elected civilian regimes. I got involved with student politics and student struggles for justice and democracy. Almost at the same time I became a member of a non-governmental organization (NGO)- the Ghana United Nations Students and Youth Association (GUNSA). As its name implies GUNSA was an NGO committed to the ideals of the United Nations- everything that the United Nations stood for, members of GUNSA were to disseminate these ideals in the society at large. Looking back now I can say that involvement with student politics and GUNSA was my introduction to global issues and how understanding some of these issues, such as human rights, development and environmental protection affect our interaction with the rest of the world. Later, I rose to become the National President of GUNSA, a position which I held for three terms (1983, 1988 and 1989), and even as I recall with some pride, the numerous programs I was involved in to educate students and the general public through symposiums,

workshops and seminars on global issues and issues of development, I also feel a sense of guilt for the absence of any critical analysis of the content of the programs we delivered. It was merely an "education built on a reconciliation of human behavior with the existing sociocultural factors" (Brock-Utne, 1987 : 87) and teaching without a critical understanding of the paradigms at play. Much of the materials were acquired, gratis, from agencies abroad and no attempt was made to investigate the relevance of the content to local situations. The thought of accepting everything from overseas as superior was obviously rife. I very well remember, during the numerous confrontations students had with the government, student leaders relied wholly on reports from the BBC and VOA as the gospel truth.

My first trip outside my country took me to Libya where I worked for three years as a secondary school teacher. The most striking thing I noted about Libyan television was the negative portrayal of sub-Saharan Africa. In order to show Libyans how well off they are, Libyan television constantly showed films on desolate villages in remote parts of sub-Saharan Africa. These pictures enabled Libyans to compare their standard of living to what pertains in other African countries. A student who had been consistently rude to me in class asked me one day: "Do you have schools in Ghana?" I was momentarily stunned by the question but I remember answering, "No". He looked puzzled, and after a while he said, "If you don't have schools then how did you become a teacher?" I laughed and told him, "You are now thinking". He smiled and walked away. From that day I noticed a significant change in his attitude towards me. As I reflect on this incident I just wonder how much wrong information about other people, nations, races or tribes can prejudice us in dealing with them. As some participants have noted in this study, this kind of misinformation occurs everyday in the Canadian media about African countries. The result is that it leaves people bitter and skeptical about the motives of the perpetrators of such misinformation. In Libya, I could not bear to look at those pictures of Africa shown on television, especially as I knew that they did not correctly represent the nature of things in all Africa.

In a way I can say that my education in Ghana also left me with an unrewarding impression about life in Europe. Before I first set foot in Britain, where I had gone to

study for a Masters degree in Publishing, my education in Ghana had taught me that Europe was the proverbial land flowing with milk and honey. I had believed this so much that I never expected to see any form of poverty at all. I was jolted when I saw people sleeping in the subway because they had no homes. Later, during visits to Italy, Sweden, France and here, in Canada, the experiences have been the same. Not only in the case of poverty, but my impression of the practice of concepts such as democracy, freedom of speech and human rights, concepts which inspired both my activism in student politics in Ghana and my work in GUNSA, was one of frustration. I came to the realization, rather belatedly, that even during my times in GUNSA when I was educating others on global issues, I had less than adequate knowledge of some of the issues about which I was talking. Apart from my textbooks, much of the information was uncritically taken from foreign news sources such *as Newsweek, Time Magazine, London Times, The Economist*, BBC, and the Voice of America. Getting a balanced knowledge of global issues, I have come to realize, involves more than reading or buying into the popular media; sometimes it is better through personal experience, for it is only then that one can empathize and not merely sympathize with issues that affect other people.

In my first year as a student in Canada at the University of Alberta I noticed that much of the discussion in class focused on Canadian models. In one class I was the only person from Africa and I felt completely lost in the discussion because everything that was being discussed was purely Canadian, specifically, secondary education in Alberta. No one noticed my presence and I believe my "silence" was probably taken to mean my lack of ability to do graduate work. I discussed my experiences with other foreign students around campus and they had similar tales to tell. I can therefore identify with the bitter complaints of participants in this study about the disempowering curricula and pedagogy they are going through in the course of their studies at the University of Alberta. In Britain, I studied in a university that had a large number of students from South countries. Yet our number had no influence on the curriculum; the emphasis was on giving us "British knowledge" to take back to our countries and function to advance the cause of British civilization and "modernization". Writing about his own educational experience in Canada, Dei (1994 : 3) identified with this phenomenon when he noted, "...the learning I have acquired during various phases of my education least emphasized the

achievements and contributions of African peoples. It has been an education that has, for the most part, not cultivated our self-esteem and pride as Africans".

These experiences altered my perspective on some of the things I had learned about the world in my earlier education. I became more critical of stories about Africa I read in the western media. My frustration turned into skepticism and I turned my back on anything to do with global cooperation. When I first heard about global education during a study group meeting at the University of Alberta, my reaction was one of skepticism. "What else could it be but a new ploy by the North to deceive South countries into an alliance that would only serve to ensure their continued socio-cultural and economic subjugation", I convinced myself. However, through interaction with other students and programs at the University, but more through courses where the content and pedagogy followed a critical orientation, I became aware of alternative paradigms of social and political analysis. Some of the professors who taught me, fortunately, were unlike the professor in the first class I took as a student of the University of Alberta. I was empowered, through their pedagogy to relate curricula to my experience. In particular, the course I took in global education and other courses relating to issues of education and development in the South allowed me to explore critical paradigms that related to and gave meaning to my experiences. Through these I came to a more critical understanding of the operations of world capitalism and its institutions of exploitation in the Third World. Being from the third world I could now appreciate the treachery of the International Monetary Fund (IMF) and the Bank for Reconstruction and Development (World Bank) inspired Structural Adjustment programs and their devastating effects on the citizens of the South. My response to this new realization was to turn my skepticism into activism.

I have since been involved in projects and voluntary work of an international nature both within the University and in the community. I am a Bridges speaker, helping the International Centre of the University in its efforts to promote development education for Canadians in Alberta. I have over the years developed a keen interest in issues concerning foreign students at this university. I have been a member of many student organizations that seek to provide a voice for minorities and foreign students within the university community, such as The Africa Society, of which I was a founding member

and currently the President, the International Development Concerns Club (Club IDC) of the Department of Educational Policy Studies and Lingap Students Association (a Canadian-Philippines international cooperation group). I have also been a departmental representative at the General Council of the Graduate Students Association, and I have had occasion to participate in numerous discussions aimed at addressing the differential fees levied on foreign students at this university. I served on the editorial committee of the Faculty of Education research newsletter, *Focus*, for two years and I sought to highlight research being done in the department on issues germane to foreign students at the faculty during this time. Aside from student activities, I have used working situations to practice a dialogic pedagogy, to give foreign students space to relate their experiences in any teaching situation. I have been teaching undergraduate courses in the department since 1997 and I have found this pedagogy very empowering to both foreign and home students, but especially to the former. I have presented papers at conferences which highlight issues in multiculturalism and foreign study such as my paper on "Managing the Multicultural Learning Environment: the Role of the Teacher" at the International Multicultural/Youth Conference in July 1998, and "Learning in a Strange Classroom: African Students and the Study Abroad Experience", a paper presented at a the Second Annual Africa Conference, February 26-28, 1999, at the University of Alberta. I have also made presentations during International Week and chaired sessions that have to do with foreign students.

The realization that these experiences bring to me is that the dichotomy between what foreign students from the South "know" about the North and what they come to experience can produce at least two reactions: it can leave them frustrated and disillusioned, or lead them into a state of continued acceptance of what they see in the national and international context, including a further grounding in the modernization paradigm. However, as my own experiences indicate, it is also possible to develop a commitment to global transformation. I feel that my own understanding of global education and global citizenship has taken a paradigm shift and it is this new found interest and my personal journey to this point that has motivated this study. As the university campaigns to actively recruit more foreign students, it is crucial in my view to

critically study the nature and outcomes of foreign student experience, and to ask what kind of global citizens are my African peers becoming?

1.3 Research Problem

The University of Alberta has shown a lot of interest in internationalization. Ably supported by senior management, including the President and Chancellor, the university has shown intense interest and desire to become, in the words of its President, the "International University of Alberta". The last Chancellor of the University, Lou Hyndman, has also been quoted as saying that "any university that purports to aspire to be a full-service institution must have an international viewpoint" and the University's Board of Governors has endorsed the concept of increased international outreach and is working to address barriers to further growth, such as language requirements and funding (Vanishing Borders, 1995-96).

Structurally, there are two main offices that are mandated to undertake most of the international activities of the university. There is Alberta International which provides support and assistance with international connections including exchange projects and also acts as a resource for information on teaching opportunities, conferences and other international matters. The International Centre of the University focuses on meeting the needs of foreign students by organizing programs and providing avenues, such as The Bridges Program, to enable Albertans, both within and outside the university community, to learn about the cultures and ways of life of the countries of foreign students, thereby promoting a positive environment for cross-cultural interaction and understanding. In the process foreign students also gain the opportunity of learning about the general Alberta society. The Centre has also published a Global Education Resource Directory listing academic staff, courses and programs which reflect various dimensions of global education. Indeed the 1994 Report of the Senate Task Force on the International Dimensions of the University of Alberta identified a number of international activities in which the university is involved, including curriculum, research and international development. It further recommended the setting up of an Office of International Affairs "to facilitate the transition of the university to a truly international campus, and to

promote the growth of its stature as an international institution of choice among the best scholars and students from around the world" (University of Alberta, 1994).

From the foregoing it is clear that some policies, structures and programs have been consciously put in place to support the internationalization of the university. What will be very timely and important to investigate is the nature and outcomes of "global citizenship" that have been formed through the internationalization of this campus. Will foreign students leave the University of Alberta conscious of becoming global citizens and if so, most importantly, what are their paradigm(s) of global citizenship, and in turn, what are the potential implications for their future role in the development of their countries? In order to keep the focus of the study within a manageable scope due to constraints of time and resources I looked at one specific group: sub-Saharan African foreign students. The choice of this student group has also been influenced by my own background as a Ghanaian national.

In short the study sought to ***critically understand how the study abroad experiences of sub-Saharan African foreign students at the University of Alberta are shaping their theory and practice of global citizenship, and with what potential implications for their future contribution to development at local, national and global levels of life.***

More specifically, the following research questions were crucial in investigating this research problem.

1. What are the personal philosophy, meanings and purposes of students regarding their study at the University of Alberta?
2. What is the influence of pedagogical experiences on the students' worldviews and consciousness of global citizenship?
3. What knowledge, values and skills of global citizenship have students gained from their University of Alberta experience?
4. What is the influence of formal and non-formal curriculum experience on the students' worldviews and consciousness of global citizenship?

5. How do students respond to the internationalization policies and strategies of the University of Alberta?
6. How have the students been empowered by their experience at the University of Alberta to participate in personal and societal transformation when they return to their countries?
7. What recommendations do students have for improving the university's role in enhancing their future as global citizens?

1.4 Significance of the Research

While there are a few studies that deal with issues of foreign students at the University of Alberta, most focus on cultural and other personal (mainly academic) problems and adjustment of foreign students to the host nation. Examples include, Sheh's (1994) study of the adjustment of Hong Kong students at the University of Alberta, Maliyamkono's (1973) comparative study of African foreign students' and Canadian students' views of social objects, problems of linguistic competence, such as Zhao's (1993) investigation of the perceived English language needs of international graduate students at the University, and a 1972 study of the English language proficiency scores and achievement of Thai students (Srisuthep, 1993). But what potential impact the study abroad experience has on the formation of global citizenship among students (which will in turn influence their future contribution to national, international and global development) has not been central to this body of research. I believe strongly there is a need for African students who go abroad for studies and research to critically examine the nature of the education they receive and reflect on the influences such education may have for themselves and their societies. By inviting the students themselves to tell their own stories, I hope to advance the focus of research on foreign students by probing the effect of study abroad on their orientation to knowledge, values, skills and attitudes relevant to local, national and global development. In other words, this study hopes to chart a new focus of research in international education in the university and how the content of such education realistically impacts foreign students in helping them achieve a global citizenship perspective.

Apart from the research focus this study will also be relevant in areas of educational policy at both the national and university level:

1. It could guide Canadian foreign policy regarding educational aid to African countries. How, for example, can educational aid which encompasses a study abroad component be made more relevant to enable foreign students to gain a consciousness and perspective of global interdependence so that they become active global citizens who are agents of transformation in their societies?

2. It will help contribute to the formulation of policies regarding the model of internationalization that would benefit all students and make the University of Alberta a truly international university that takes into account the realities of development affecting the lives of South peoples. How, for example, can the curriculum, pedagogy and other structures be fashioned in the various courses to enable all students to achieve a global perspective and come to think of themselves as global citizens in a transformative paradigm?

1.5 Organization of the Dissertation

The dissertation is organized primarily according to chapters. In this chapter, Chapter One, I have sought to provide an overview of what the study is about and what my motivation in conducting the research has been. Chapter Two introduces a review of theoretical perspectives and the conceptual framework used for the study. The chapter also discusses relevant related literature.

The third chapter discusses the research methodology of the dissertation. Chapters Four, Five and Six form the empirical core of the study. Here details of participants' narratives as revealed during the interviews are recorded. These narratives cover their initial study abroad experiences, in the community, and their transformations on global issues (Chapter Four). Their educational experiences specific to the University of Alberta are outlined in Chapter Five. The direct impact of all their experiences in Canada/Alberta and the University of Alberta (Chapter Six) are examined within the light of their

transformation into global citizens. Analysis of narratives is provided under each subdivision in these chapters. Chapter Seven records the implications of the study for educational policy and practice and also includes a summary of the major research findings and directions for future research.

CHAPTER TWO

THEORETICAL PERSPECTIVES AND CONCEPTUAL FRAMEWORK

2.1 Introduction

Conceptually, this study focuses on the role of study abroad in developing global citizenship. As earlier noted, alternative interpretations of the goals and outcomes of study abroad suggest different conceptions of becoming global citizens on the part of foreign students. A critical understanding of this problem requires, however, a more systematic observation of the indicators of global citizenship. In this regard, two fields of theorizing and research will be especially relevant. First is **global education** which has emerged worldwide through the efforts of educators to integrate global perspectives into curriculum, pedagogy and learning in all contexts. Second is the **internationalization of education**, notably at higher-level institutions. Together these fields highlight some key dimensions of **global citizenship**, which may be related to the foreign student experience. The study is also informed by two theoretical perspectives in the relation between students and what they learn during their education: educational dependency and cultural reproduction in education. Both theories raise questions of content and pedagogy in the process of education.

Theoretical Perspectives

2.2 Educational Dependency

Right from the days of colonialism, formal education, whether at home or abroad, has been used to saturate the African intellectual with Eurocentric ideas. Indeed African literary writing is replete with themes and illustrations of the effect of western education on African intellectuals. Generally the view has been that the "whiteman's education" has little or no relevance to African conditions and is so far alienated from African cultural and socio-political ideology that those who are exposed to it eventually become socio-cultural outcasts. The other side of the coin is that this type of education has become the

passport to ostentatious, individualistic living that completely disregards the poverty and marginalized living conditions of the downtrodden African. So whereas on the one hand this education cuts people off from their cultural roots, it is attractive because it is the means to affluence and power, more so if the educational qualification was obtained in Europe, the United States or Canada (Armah, 1969, 1970, 1974 ; Awoonor, 1963; Achebe, 1974; Okot p'Bitek, 1966; Ousmane, 1972). In his third novel, *Why are we so Blest,* Armah (1974) tries to locate the source of this socio-cultural anathema in the African society. He concluded that it all stems out of Africa's contact with Europe and from Europe's desire to maintain Africa inferior. And to make sure that Africans stay perpetually inferior to the European, the latter mischievously sets traps for the best of Africans who might attempt to cause a change in the system. The way is paved for such brilliant Africans, through the offer of education in Europe or America, to abandon their heritage and emulate the "blest" westerner. Through the educational process then, and more so through study abroad, the African student is taken away to be made into the justification for the thing that destroys him and uses him to destroy his culture.

The explanation given for this educational neo-colonialism is the modernization theory of development which posits that there is only one linear path to development and that is what the industrialized countries in Europe and America have taken. For African countries to develop therefore the surest path is what has already been trodden and found to be safe and sound (Rostow, 1985). Modernization theories thus "seek to identify in the organization and/or history of industrial countries the social variables and institutional factors whose change was crucial for their process of development, in order to facilitate the process for the newly developing countries" (Larrain, 1989:87). Of primary importance for this transformation to occur is the emphasis of modernization theory on a change in values and attitudes to what Doob (1960:2) called the "way of life, possessed by modern literate and industrial nations in Europe and America". To reverse the trend to underdevelopment therefore modernization advocates a transition from a traditional society to a modern one, shaking off old attitudes, norms, values, and beliefs and replacing them with western capitalist icons commonly found in industrialized countries (Lerner, 1958).

These modern, achievement-oriented attitudes can be transmitted to underdeveloped societies through the medium of education. Not only would education therefore provide underdeveloped societies with technical and occupational skills and knowledge, but also the infusion of western education would affect attitudes directly through the incorporation of "modern values to which students are exposed" (Lipset, 1976:65). The unilinear view of development espoused by the modernization paradigm is given its biggest boost in the economic arena largely through the stages of growth concept propounded by Rostow (1960).

Critics of the modernization theory are quick to point out its political origins and link it with the cold war politics of the 1960s to 1980s. Rostow, for example, was deeply involved in the White House decision-making bureaucracy. Indeed the subtitle of his 1960 book espousing the stages of growth concept: "a non communist manifesto", reveals the actual intentions behind his concepts. The post-war global political situation which saw the former Soviet Union and the United States vying for global supremacy, focussed some attention on Soviet attempts to woo the newly independent countries in Africa and Asia to Marxism. The United States therefore began to show some interest in the Third World as a way of countering Soviet influence. The anti-Communist concerns shared by American academicians and politicians' interests fostered the non-communist alternative to development which is represented in the modernization paradigm. P.W. Preston (1985:18) puts it more directly:

> "modernization theory" is the ideological child of the cold war . . . Competition with the USSR necessitates that self-interest be disguised; thus, in reply to offers of socialism, the US presents "modernization" ... this, I take to be the moral core of "modernization theory".

Another prominent criticism of the modernization theory is its strikingly ethnocentric posture. The idea of analyzing and classifying nations on the basis of the state of modernization reached, as Rostow has done, has historical connections with Darwinism (Mazrui, 1968).

Darwin's (1859) idea of the element of motion in human classification gave the impression that backward people might be on the move toward a higher phase and that those in front might be moving further ahead. Much of modernization thought seems to see Darwin's evolution toward modernity as exclusively evolution towards Western Europe and North America. Eisenstadt (1966), for example, who subscribes to the modernization paradigm thinks "modernization is the process of change towards those types of social, economic, and political systems that have developed in Western Europe and North America ...". In the modern theory of modernization Darwinism has been stripped of its biological underpinnings and replaced by a subtle form of ethnocentric cultural pride. The ethnocentric undertone of modernization is also evident in the advocacy to use education to change the attitudes and values of underdeveloped countries to high achievement.

Starting from the observation that the rich industrialized countries are also rich in high-level professionals because greater numbers of their populations have access to higher education, a basic link was established between education and development (Fagerlind and Saha, 1983; Hetland, 1984; Hetland and Ishumi, 1984). The educational outcome in Africa of this theory is that most African intellectuals receive a modernization orientation to education that is deficient in the essential elements of critical learning for a transformative global perspective. The possession of a degree, especially from a university abroad, becomes a claim to respect and to preferment for an appointment in government (Shills, 1972; Mazrui, 1975, Altbach, 1977). This orientation to education and human development has further led to the problem of African dependency on the North for development aid.

Dependency theory therefore emerged first and foremost as a challenge to modernization prepositions, because it was felt, especially in Latin America, that modernization was inappropriate for all Third World experiences. Basically, this theory views underdevelopment as a factor of international influences upon Third World development. In other words, unlike modernization theory, dependency theory takes into account the historical growth of capitalistic relations of production on a world scale. Thus in dependency theory the concept of underdevelopment is used to express a particular kind

of asymmetrical relationship between developed and underdeveloped countries, largely to the former's advantage. Though there was a common front in their interest in studying the situation of underdeveloped countries, from the point of view of the conditioning affects of external forces and structures on the Third World, there are slight variations in the thought of various dependency theorists. The link between this economic development theory and education, more so study abroad of South students in North countries, is more prominently established within the externalist brand of dependency theory.

Dependency theorists in the external influence group focus on the historical relationship between the Third World and the industrialized countries and contend that "underdevelopment" is actually a state of "development", not a natural state of *un*development as claimed by Rostow and other modernization adherents. Underdevelopment results from the economic, social and political encounter with Europe and America. As Duval et al (1981: 317) put it, the distinguishing feature of this brand of dependency is the "argument that particular social and political 'distortions' result from, or develop out of, capitalist penetration, trade dependence, and distorted economic development". Proponents of this brand of dependency theory see the world as a chain of metropolis - satellite linkages that relate (internationally and intra-nationally) metropolitan centres with satellites. They maintain that it is incorrect to consider underdevelopment as merely a reflection of internal economic political and social structure of the underdeveloped country itself. Rather, underdevelopment is the historical product of the relation between the metropoles and the periphery. The concept of underdevelopment is therefore related to development, not in the modernization sense of a hierarchy but related in the sense of causation. If this relationship continues it would not lead to development but to what Frank referred to as "the development of underdevelopment", (Frank, 1969). In effect, the conclusion here is that South countries are poor because the North countries appropriated their resources for the development of the metropoles and therefore a continuation of this relationship could only lead to one end: the dependence of the South on the North for political, social and economic development. As Dos Santos (1970:23) pointed out, "by dependence we mean a situation in which the economy of certain countries is conditioned by the development and expansion of another economy to which the former is subjected ... When some countries

(the dominant ones) can develop and be self-sustaining, while other countries (the dependent ones) can do this only as a reflection of that expansion" with a normally negative effect. For a solution to underdevelopment it is the view of dependency theory that for as long as Third World states remained within the orbit of world capitalism positive development would be almost impossible. To Frank "external delinking", that is, opting out of the capitalist orbit provided a major break of the poverty cycle of Third World countries. Coupled with this delinking Frank advocates internal revolution based on socialist principles:

> External delinking and internal participation, social and political mobilization, reinforce each other and are necessary in order to be able to pursue rapid structural changes to a threshold from which one would not immediately slide backward (Frank, 1983:195)

Quite appropriately, a link has developed between dependency theory and the relationship between North and South countries in the area of educational transfer. Though the economic theory has ceased to remain in the forefront of current development thought, the phenomenon of educational dependency has continued to gain credibility.

Translated to education, the theory shows that through the process of western education, the educated elite of the South derive their positions from their "familiarity with, and investment in, the [western] educational system... The commodity in which they deal and which provides their power is knowledge [of western values and culture]. The mechanisms through which dependency is developed and sustained include opportunities to study at [North] universities", among others. (Raggatt, 1983 : 1). It is also to be noted that discussions of dependency theory as it applies to education have focused more on educational transfers from the North to the South which are seen to inculcate local elite in the South with North values, with the concomitant cultural alienation of South elite (Carnoy, 1974; Altbach, 1977; Mazrui, 1975). In other words "educational practices which are derived from North countries, have a major role in differentiating elite from masses" (McLean, 1983 : 28). This further results in the adoption of North patterns of organizing educational provisions, either through North-trained South elite or 'experts' from the North. Whereas the focus has been in these two areas it is to be expected

though, as Altbach and Carnoy, especially, have shown, that these effects of educational transfer from the North to the South are even more prominent on South students abroad.

Altbach (1977) characterizes this dependency in the following terms:

> The world's leading universities, research institutions, publishing houses, journals, and all the elements that constitute a modern technological society are concentrated in the industrialized nations of Europe and North America. As a result the industrialized nations dominate the world's research production, mass media, information systems, and advanced training facilities. ... This dependency means that the Third World relies on the old colonial centres of power for expertise, licenses for technological innovations, books, and many other artifacts of modern culture. (pp. 188-189)

In other words, South countries import knowledge, technology, books, manpower and institutional frameworks from the North, and this is characterized by a multidirectional flow of personnel between them: 'experts' from the North to the South and students and other personnel for training from the South to the North. However, the flow of ideas in this process is what Fuglesang (1984 : 54) describes as a "North to South monologue" noting further that "the idea that knowledge is born exclusively in the heads of one section of society is remarkably arrogant".

The process of educational dependency has created a situation where "western educational systems and structures continue to define education for the rest of the world, and, by extension, they define what is knowledge and who may claim competence in it" to the extent that western knowledge systems, in line with modernization thought, have become "the authoritative form of knowledge for development" (Goodman, 1984 : 9-10). In its application to overseas study as well as to institutionalization of education in modern society as a whole, Goodman (1984 : 18) notes that this "contributes to a dependence and lack of self-confidence in the developing world [which] ...will tend to inhibit the development of local theories of sovereignty and homegrown strategies for change".

Altbach (1977 : 70) takes this further, identifying what he calls a "psychological dependency" aspect, and which he defines as the situation "in which the industrialized nations serve as an example of what is 'modern' and by implication de-emphasizing indigenous models". This concern is also noted by Hall (1980 : 31) when he observed that

> we have come dangerously close to creating a situation in the social sciences that effectively denies recognition of the knowledge-creating abilities in most of the people of the world. Modes of indigenous education in Africa, which have provided structural frameworks and interpretations of the world, are missing from what we represent as a universal body of knowledge.

Even some critics of educational dependency, do agree, such as McLean (1983 : 36) that while the theory may have some shortcomings,

> the issues it addresses are still highly important. Industrialized countries are still very much involved in the economies of the Third World... Similarly the issues of educational borrowing and dependency are of continuing concern and importance. There is still a need for theoretical models to explore the nature of educational interchange.

In 1985, McLean did provide a model, which he called "tied-monopoly" model, to explain the study abroad relations that existed between North universities and South students since the Second World War. He notes: "the major and distinguishing feature of this model is that some external forces (political, economic or cultural) link students in one country almost exclusively and in a dominating way, with institutions of higher education in another country. ... The exchanges are uni-directional [and] the external conditions have a considerable impact on the nature of this uni-directional exchange" (p. 85). Tied-monopolies could be based simply on historical cultural connections, or in its strongest form, associated with colonialism, where former colonial ties tend to encourage the movement of students between countries. For example, the recommendations of the 1945 Asquith Commission were implemented through the Inter-University Council (later amalgamated with the British Council) so that higher education institutions in British colonial Africa, the Caribbean and East Asia were dominated and controlled by British government grants (Maxwell, 1980).

In this way, the preparation of local academic staff to fill roles in universities, the education system and other positions in the civil service was seen to have a heavy British influence. Even after colonial control ended for most countries, British universities have continued to perform this role in the name of educational aid (Appiah-Padi, 1998). Closely aligned to this colonial hegemony is the less formal type of control exercised by non-colonial powers such as the United States of America and Canada. American and Canadian involvement in Latin-America, Africa and Asia has been based on educational aid from governments or Foundations/Agencies which was also used to transform local education -"institution building" (McLean, 1985, Berman, 1979; Arnove, 1982).

The tied-monopoly ideology also dominated the arrangements under which most South students were sent to study in the North. Apart from the fact that students were selected according to some role that they were expected to play after their return, the definitions of relevant knowledge for these contexts were determined by the North country so that a monocultural paradigm of globalized knowledge based on Euro-American subculture was propagated (Smallwood and Maliyamkono, 1996). In a way, therefore, the educational assistance was used to impose the ideals of modernization and capitalist-oriented development on the South. Even with private students who came on their own the tied-monopoly effect was present in the kind of knowledge they acquired abroad. Studies done in Botswana (Kahn, 1990), Kenya and Tanzania (King, 1983) and Korea (Lee, Adams and Cornbleth, 1988) have confirmed the effect of educational dependency on South countries. Lee, Adams and Cornbleth make this conclusion:

> ...in terms of the external forces, the US knowledge system continues to influence Korean education through aid networks and US-educated Korean scholars. By extension, the US knowledge system defines the latest acceptable knowledge, the experts in that knowledge, and the allocation of status among those who apply that knowledge. (241)

However, a major criticism of the educational dependency theory offered by Raggatt (1983) poses some questions which are interesting in the light of the present study. Raggatt recognizes that a probable consequence of study abroad under the conditions discussed above is that "overseas nationals will tend to view development problems from

the same perspective and use the same research paradigms as their [North] counterparts, that is, overseas training leads towards convergence of knowledge production". But he also poses the following questions:

> Is overseas study an effective socialization process and do the intellectual values and cognitive orientations learned abroad persist on return? If so what are the mechanisms which sustain them? Do returning academics take [North American] and European academics, or an international network of scholars as their reference group? Is this a major source of resistance to change...? Might not the competencies learned be employed to effect alternative forms of intellectual and political change? ...dependency theory...assumes that the receiver at the periphery is essentially passive, that he is ready to accept benevolent, rationalist recommendations for reform presented by technical assistants working for international organizations or their surrogates, that what the donor regards as good will be seen as such by the receiving country. (3-4)

These are legitimate questions and concerns about the adequacy of educational dependency theory to explain the South to North study abroad phenomenon. These questions are examined vis-a-vis the narratives and experiences of participants in this study and the result indicated in appropriate chapters of this dissertation.

The point needs to be made now though that educational dependency theory does not suggest that all study abroad inevitably promotes dependency. As Toh (1996) and Arnove (1996) recently agreed, on occasion, North-South linkages can catalyze transformation and foster critical global citizenship. Within the present global knowledge legitimization structures however, the tendency is for study abroad and the North-South educational transfer to entrench dependency. The evidence has been that overseas training programs have not always been designed to benefit the overall national development of the recipients' countries but most often to train local "experts" who upon return to their countries will pursue economic and political policies that would be favourable to the donor countries (Berman, 1979; Arnove, 1980). Against this background of the dominant tendency of educational dependency, the question that comes to mind is: has the educational training of overseas students at the University of Alberta contributed to, as Toh & Farrelly (1992) argued, meaningful development of an orientation to local, national and global survival which meets the needs of the poor majorities?

Research such as Scott's (1966) assessment of the foreign graduate program of the University of Michigan Graduate School of Business Administration, or Suskind and Schell's (1968) study of the University of California (Berkeley) foreign postgraduate engineering returnees, Coleman's (1984) evaluation of the Rockefeller Foundation's institution-building efforts in Zaire and Thailand, Hill's (1995) evaluation of Fairview International Relations School for Tomorrow (FIRST) and Fry's (1984) study all conclude that study abroad helps South citizens to acquire new ideas. The problem with these studies is that the basis for the evaluation/assessment was never clearly defined. How, for example, can one judge a curriculum to be relevant if one does not define the needs of those for whom it is supposed to be relevant? It is proper to assume that nothing can be said about relevance of study abroad to African societies unless there is an in-depth examination of African development realities.

2.3 Education and Cultural Reproduction

Another aspect of the theory of educational dependency can be seen in the theories that try to explain the relations between schools and the larger society. Following on the trailblazing work of Bowles and Gintis, Bourdieu and Passeron (1990) emphasize the importance of cultural processes in the maintenance of existing social and economic structures. They view social reproduction as the reproduction of power relations between classes which goes to augment the existing capitalist mode of reproduction and its attendant division of labor. Cultural reproduction therefore represents the transmission of the culture of the dominant class. Giroux (1981: 71) explains that this "cultural hegemony, or dominant form of cultural capital, consists of those attitudes, dispositions, tastes, linguistic competencies and systems of meaning that the ruling class deems as being legitimate". This form of cultural capital is institutionalized in schools and passed off as natural; it structures the distribution of knowledge, and also determines and legitimates the "day-to-day experiences of the classroom encounter". For Bourdieu the educational system discriminates in favour of those who are the inheritors of cultural capital. He explains this phenomenon further thus:

> It is a stratified social order, dominant groups and classes control the most socially valued and legitimate cultural meanings. When inculcated through education, these meanings tend to elicit assent and encourage respect by subordinate groups for the social order. Thus symbolic meanings mediate power relations among social groups and classes; culture at its fundamental level, is not devoid of political content but is an expression of it. (cited in Swartz, 1977, p. 547)

As Bourdieu rightly notes above, the exclusion of lower classes and their culture from academic discourse in the schools is a political act and schools use this cultural capital as a sorting mechanism for the distribution of societal roles to school children. Apple (1982) agrees with Bourdieu when he also notes that schools are not simply passive mirrors that reflect what happens in society; they are active forces serving "to give legitimacy to the economic and social forms and ideologies so intimately connected to it" (p.386).

The position of the South foreign student in a North context parallels the relationship between minority students and the school system as outlined in Bourdieu's exposé. Here, within the dominating modernization paradigm internationalization of the university becomes a means of socializing foreign students towards development of their countries. The belief is that the acquisition of North culture, systems of knowledge and values is a necessary prerequisite to gaining the required knowledge and attitudes for development. Thus, both foreign and home students go through the same curricula and pedagogy because it is assumed that conformity to "Anglo-American cultural patterns is an essential" path to development. "Modernity", which is thus another disguise for "civilizing into North culture and values" becomes the only viable option for foreign students from countries of the South. As is also the case with minority students within North societies, this approach does not take into consideration the lived experiences of foreign students. Implicit in this view is the "assumption that the cultural traditions of minority groups [or foreign students] are either nonexistent or inferior to those of the dominant society" (Codjoe, 1997 : 84).

Seen in conjunction with the theory of educational dependency espoused earlier, study abroad for the African student in a North context becomes packaged with foreign

appendages. First is the language of instruction which in most cases, is different from the indigenous language of the foreign student. Apart from the language, the notion of foreign education also carries with it the acceptance of certain cultural practices which are touted as "modern" or "civilized" forms of behaviour. Education in this light becomes a way of civilization and of course, to personal social prestige and economic mobility (Weis, 1979). Educational curriculum, in this context, is molded to fulfil this civilization-modernization function, transmitting the "civilized", "modern" culture of the North to the "uncivilized" traditional scholar from Africa. But not unlike the minority home student, the foreign student has no representation in this curriculum and therefore has to struggle to fit in. As Banks (1993: 8) points out in the context of minority local students, the idea of an objective curriculum that teaches "school knowledge" to all children, irrespective of socio-cultural background is a myth

> Because school knowledge is more consistent with the cultural experiences of most White middle-class students than for most other groups of students, these students have generally found the school a more comfortable place than have low income students and students of colour... many African-American, American-Indian and Latino students find the school culture alienating and inconsistent with their cultural experiences, hopes and struggles.

And as Ng (1993: 195) adds,

> .."these ways of doing things keep certain individuals and groups in dominant and subordinate positions, producing the structural inequality we see both in the education system and in the workplace.

Within the structure of international educational provision in the modernization paradigm, the foreign student becomes in a way like the minority home student, in their relation to the cultural context presented as "school knowledge". It is within this paradigm also that study abroad socializes highly educated foreign students from the South to return home and assume privileged positions.

While the theories of reproduction discussed above very well explain the position of education vis-a-vis social relations in the capitalist mode of production, they do not

account for the conflicts and resistance that this dysfunctional role of education tends to generate. Some neo-Marxist sociologists of education, notably Apple (1982) and Giroux (1983) have propounded the theory of resistance, which provides a more complex and dynamic reproduction paradigm, stressing the importance of resistance in schools. In his *Cultural and Economic Reproduction (1982),* Apple argued that beyond seeing schools as institutions for reproducing the social relations of reproduction, schools are also sites for ideological struggle and for competition between differing classes. In other words, pupils in schools neither sit down passively to be molded and heralded into an unequal society nor do they reject the system merely by accepting their inabilities and turning to their underprivileged fate. Rather, like workers in industry, pupils possess a culture containing values and norms at odds with those of the dominant culture of the wider society. This not only enables them to see through the capitalist ideological facade to the reality of inequality at its base. It also provides pupils with a means of challenging the system of control in their schools. In agreeing with resistance theory, Giroux (1983 : 260) notes:

> ...one of the most important assumptions of resistance theory is that working class students are not merely the by-product of capital, compliantly submitting to the dictates of authoritarian teachers and schools that prepare them for life of deadening labor. Rather, schools represent contested terrain, marked by structural and ideological contradictions, but also collectively informed student resistance.

This idea of schools and pupils reacting to the injustice in the education system is hinted at by Willis (1977) but while he thinks pupils react by making the choice to reject schooling and fall into their perceived fate of working class life, resistance theorists see pupils reacting by rejecting domination by the wider economic and social system. Apple and Giroux conceive of resistance as a way of bringing about change and emancipation from inequality.

Finally, applying all these various brands of reproduction theory to the study abroad experience a number of important questions come up which this study attempts to address through the experiences of the study participants:

How does the reproduction theory play out in the foreign student domain? What do

foreign students think about their socialization in the study abroad process and how do they react to it? Do foreign students exhibit resistance and what form does it take? Does the study abroad experience itself contain spaces and possibilities for empowerment to transform the eurocentric worldview of their education?

Conceptual Framework

2.4 Global Education

From the beginning of the global education movement, the rationale has been articulated in terms of educating people for global citizenship. In recent times, however, the term has become associated with a number of issues and it is now better understood as a concept which may have alternative and/or overlapping descriptors or names in various parts of the world. For instance, in the British context, the World Studies program has emerged which deals with contemporary global issues such as world inequalities, human rights, peace and conflict, social change and the understanding of other cultures from a global perspective (Hicks, 1990). Global education has also appeared as "development education", "environmental education" and "human rights education" with similar objectives, in the Netherlands, Scandinavian countries and other Western European societies. The closest of these educational initiatives to global education is peace education. As McIntyre et al (1976: 7) defined it, peace is the state of existence where "neither the overt violence of war nor the covert violence of unjust systems is used as an instrument for extending the interests of a particular nation or group. It is a world where basic human needs are met, and in which justice can be obtained and conflict resolved through non-violent processes and human and material resources are shared for the benefit of all people". Reardon (1988) reiterates this point in her comparison of comprehensive peace education to global education:

> Comprehensive peace education... also means global education, in the sense that it comprehends all that is relevant, but also in the sense that it relates to all human interactions on Planet Earth and to human interactions with the Earth. (p. xii)

Peace education itself has also been organically linked with environmental, development and human rights education based on their explicit emphasis on values (Reardon, 1988). Environmental education emphasizes the value of preserving the ecosystem, development education is based on the value of promoting the quality of life of all peoples, and human rights education advocates the value of respecting the dignity and freedom of all human beings. All these positively reflect the concern of peace education to "confront value conflicts and call for value analysis at both the personal and structural levels" (Reardon, 1988 : 32). Peace and/or global education is therefore an attempt to respond to personal, local, national and global problems and about finding ways of creating more just and sustainable futures. In other words one cannot conceive of a holistic global education without including issues of global survival such as development, environment, human rights, and peace (Floresca-Cawagas, 1996; Hicks, 1988; Reardon, 1988; Sharp, 1984). Thus, problems to do with militarization, unequal global development, including North-South gaps, economic growth and global resources all have bearings on how we care about people and the biosphere. Leestma (1978) captures the essence of global education with this comment:

> Global education views the Earth and its inhabitants as interacting and interdependent. It recognizes that nations and peoples are closely linked in a variety of ways... . It is concerned with global dynamics- the relationships between individuals, humankind, and the planet, and how these dynamics are changing our lives. Rooted in and motivated by a compelling blend of altruism and enlightened self-interest, global education is concerned with the survival of the human species, with the prospect of the fulfillment of each individual, and the enhancement of the quality of life for all. (p. 1)

Hanvey (1982) sees global education as education for a global perspective defined as:

> ... learning which enhances the individual's ability to understand his or her condition in the community and the world and improves the ability to make effective judgements. It includes the study of Nations, Cultures and civilizations... with a focus on understanding how these are all interconnected and how they change, and on the individual's responsibility in this process. It provides the individual with a realistic perspective on world issues, problems and prospects, awareness of the relationships between an individual's enlightened self-interest and the concerns of people elsewhere in the world. (p. 4)

While both definitions recognize the interconnectedness of all people, nations and cultures as an important foundational base of global education, Leetsma includes the planet (the environment) in the triangle of relations (individuals-nations-planet earth) which determine the survival of the human race. All of these are systemic global issues, interrelated and interdependent. They can best be understood and resolved from a global perspective, although of course, national and local level transformations need to be also fostered. Incorporating them into the learning process therefore becomes an essential part in sharpening students' awareness of and transforming their perceptions and most important, empowering them for global citizenship (Tye and Kniep, 1991; Pike and Selby, 1993; Toh, 1993).

It is imperative at this point to delineate the two different paradigms within which global education could be better understood: the liberal-technocratic and the transformative (Toh, 1993). Under the liberal-technocratic paradigm, Toh isolates its "philosophical orientation of liberal appreciation for the cultures of others", showing outward manifestations of feelings of solidarity towards other cultures but with paternalistic and even ethnocentric undertones. Global interdependence can also mask a hierarchical relationship between nations and regions (for example, North over South). In the liberal-technocratic paradigm, prevailing crises of interdependence are deemed manageable and resolvable through technological-technocratic solutions. Progress is also considered as unlimited in material and consumerist terms. On the other hand, the transformative paradigm redirects the course of global education from the path of selfish economic interests exercised through a functional reading of global interdependence to the principles of justice, sharing, solidarity within the global community. It involves personal change of attitudes towards other cultures. It involves solidarity with rather than a mere acknowledgement of interdependence with other people and cultures. In the field of education, therefore, instead of emphasizing existing feelings and assumptions of superiority over others, curricula and pedagogy seek to encourage students to employ critical thinking skills in their approach to learning about global issues. In this way they would be able to "appreciate the root causes of the peacelessness and conflicts", structural violence and injustices that have become instituted in global international relations. (Toh,

1993). Savitt (1993) likewise endorses the transformative paradigm so that a radical transformation of geopolitical and development issues and personal attitudes towards growth and quality of life together would ensure a transformation of values, leading to what Korten (1990) calls "a new human consciousness". This is the kind of global citizenship promoted through a transformative paradigm of global education.

Throughout the literature global education has been explained in terms of different but interrelated dimensions (Pike & Selby, 1988; Hanvey, 1982; Toh, 1993; Popkewitz, 1980; Heywood, 1985; Pradervand, 1987; Alger & Harf, 1985). These dimensions also seek to show what individuals with a global perspective need to know and the modes of thought, intellectual skills and explanatory capacities that would be part of the outcomes. I now present a synthesis of the various elements of these dimensions. Pike and Selby (1988) articulate four dimensions of Global Education: the spatial, issues, temporal and inner dimensions. Under the spatial dimension they identify interdependence of nations and cultures and the systemic nature of the contemporary world as basic to understanding global relationships. They characterize the relationship between countries in the world to be akin to the relationships between the various strands of a web "in which nothing has identity or meaning save in relationship to everything else". Pradervand (1987 : 15) echoes the same belief when he suggests that the first goal of global education is to "create an understanding of the oneness of all things which alone can help to generate the new consciousness" of global citizenship that global education is expected to provide.

Whereas all global educators accept the importance of global interdependence it does not necessarily ensure the justice which can lead to both human and equitable national and global development. The paradigm in which it is presented makes all the difference. Popkewitz (1980) explains this further by the idea of "Manifest Destiny" in contemporary society-

> ..the term refers to the belief that the cultural and economic developments in the United States and Europe are naturally superior and provide the norm by which other societies are judged as being "developed". (309)

From this perspective the notion of interdependence becomes a one way road, providing a global direction in which interrelationships are judged by the rules and assumptions of a Eurocentric culture, politics and history. Toh (1993, 1996) also differentiates between the unequal relationship that could exist in interdependence within a liberal technocratic paradigm and its use in a transformative paradigm to query the quality and history of the interdependencies.

Another dimension of global education present in the literature is the view of the world as a system (Hanvey, 1982; Wallerstein, 1990). The world systems view enjoins us to use our faculties of critical thinking to appreciate the complexity of global events, to understand that there are more factors at stake in a given situation than what we initially imagine and to strive to discover how the factors interconnect. This way we can seek solutions that are not limited by narrow, over-conceptions based only on localized experiences. Thus in a transformative paradigm it is not enough to recognize the interrelatedness of people, nations and the planet. It is also crucial to recognize that this interrelatedness means that no one country or culture can develop or survive on its own. This means then that development needs to be coordinated by a strong sense of justice and equity in order for it to have a lasting benefit to any and all human beings.

Pradervand (1987), with his background in development education, outlined seven faces of development that can and do occur under a liberal-technocratic paradigm of global development. They include, as he calls them, *incestuous development* (similar to what is currently referred to as cultural homogenization); *pseudo-development* (when westernization, especially western consumer patterns, are used as development parameters in South countries); *mal-development* (when the means of development tends to cause problems and block further development). In looking at the study abroad experience of students from the South one needs to ask whether and how their education at the University of Alberta may be equipping them with critical thinking skills and alternative critical concepts and methodologies relevant to local, national, regional and global development.

Knowledge of global issues is another important dimension of global education in the literature. Hanvey (1982) calls this "state of the planet awareness" - "awareness of prevailing world conditions and developments, including emergent conditions and trends". The literature identifies examples of key global issues as the environment, development, human rights, economic issues, political developments and peace to mention but a few. Also this dimension reflects the curriculum approach to defining global education (Kniep, 1986; Hicks, 1988; Mische, 1989; Reardon, 1988; Sharp, 1984; Wilson, 1993). Running through each of these main topics are the dividing viewpoints of gender, race, ethnicity and equity.

Within a Global education curriculum it is expected that these will not only be imparted to students as a substantive knowledge (Wilson, 1993) but that through a critical pedagogy, students will be made aware of the principal arguments and perspectives brought to bear on each issue. Moreover, utilizing their critical thinking skills they will be able to make informed judgements based on complex analysis. It is also relevant that in knowing about and critically reflecting on these issues, students will be able to relate them within a range of levels, from the personal to the global. All these need to be seen within a transformative paradigm so that the knowledge so acquired can be used to critically understand the world's realities in a holistic framework and at the same time move learners to act to affect their own situations.

For example, it is important that a foreign student from Africa who comes to gain substantive knowledge about human rights or any new technology in Canada should first be affected personally, so much that he/she would be moved to consider, through critical reflection, how such knowledge could be used to effect positive changes within his/her environment- local, national and global. It is important to emphasize here that knowledge alone is not enough to ensure the justice and equity that global education seeks to promote in the realm of global interrelatedness. Hanvey (1982) seems to fall into this trap by emphasizing only the "awareness" aspect of global education in his four dimensions. But Heywood (1985) makes a more seriously flawed analysis by reducing the entire gamut of global education to "cognitive maps of the world that an individual needs to be considered [globally] educated". Knowledge alone is not a potent transformative tool;

the content and pedagogic orientation of knowledge transfer and the use to which knowledge is put are what reflect on the lives of people, nations and the planet (Hicks, 1988; Toh & Cawagas, 1995; Reardon, 1988).

As our knowledge of the global system expands, we become more aware of "the problems of choice confronting individuals, nations, and the human species" and therefore it becomes necessary to consider what current choices or future alternatives there are. Hanvey (1982) categorizes this aspect of global education as transition from a pre-global to a global perspective. A global cognition is characterized by new knowledge of social interactions, by new knowledge of long-range and wide-range effects, and by a more conscious use of such knowledge in planning human action and therefore an increase in human choices. An awareness of this expanded range of choice means giving the future a central place in the education process (Hicks, 1988).

Commenting on Slaughter's (1984) summary of the central themes of a futurist education, Pike and Selby (1988) concluded that "human beings, individually and collectively, can consciously strive to both anticipate and influence a future that is not predetermined" and in the process "revise present patterns of behaviour not only in the light of the image of a preferred future but also in the light of a more thorough-going understanding of the present, bred of a profounder appreciation of past trends and developments". The need for a constant reassessment of our values and patterns of behaviour becomes paramount in a futurist orientation. The question therefore is how best to manifest this global cognition and to carry out the process of constant re-assessment? Choosing a course of behaviour becomes a more reasoned process, a shift from the automatic, egocentric, prejudicial and pre-packaged answers to the global-oriented, systemic and futuristic analysis of events. The process therefore becomes a four-fold chain action: Knowledge-Empowerment-Transformation-Action (Hicks, 1988). A critical global citizen hence needs to have the creativity and skills to envision alternative, more people-centred strategies of development.

Finally, there is the dimension of global education which emphasizes the self:

> "the recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, ... that others have views of the world that are profoundly different from one's own". (Hanvey, 1982 : 28)

It is this kind of recognition or lack of it which determines much of our actions towards other people. In other words, one's perspective determines one's particular way of looking at things; it is developed through acceptance and practice of one's own cultural, political, socio-economic institutions. Thus it is possible to expand one's perspective with a critical respect of the cultural, social and politico-economic institutions of other people. By extension it can also be said that one can learn more about oneself through learning and knowing about others. Selby (1993 : 6) puts it this way:

> ...a student brought face to face with new perspectives, different cultures, new ways of seeing the world, alternative visions of the future; a student learning that her life is inextricably bound up with the problems and prospects of peoples and environments thousands of miles away, will inevitably begin to critically examine her assumptions, perspectives, values and behaviour.

And Toh (1993 : 12) reflects the same idea in stating

> ...that learning critically about the problems and sufferings of others outside one's local world, can be helpful in reorienting learners towards parallel problems in their own society.

The emphasis here is on the conscientization of the self which is essential in developing awareness of the ideas and practices in human societies around the world. To do this in any significant way requires attainment of a cross-cultural awareness (Zuber, 1994). The literature cites studies that attribute this kind of awareness formation to international experience through travel abroad (Thorpe, 1988; Wieber, 1982). These studies lend credence to the belief that contact between societies leads to understanding. If this were true there would perhaps be much greater understanding now among peoples all over the world considering the number of years that different cultures have been in contact. However, what the history of the contact of cultures has shown us is that coming into contact with or knowing about the cultures of other people is entirely different from

comprehending and accepting the differences that such contacts unearth. As Toh (1993 : 14) rightly notes

> It is not enough for students to merely know the songs, dances, clothing, festivals, food and the like of other peoples and cultures. They should also simultaneously understand the structural complexities that determine differential access to production and distribution of such social, economic and cultural artifacts and processes.

To understand and act on these structural differences there is need for respect and participation which will in turn lead to understanding and eventually, empathy and action. With empathy, Hicks (1988) notes, we "should be able to imagine sensitively the viewpoints and feelings of other people, particularly those belonging to groups, cultures, and nations other than [our] own". The ability to empathize with global cultures or exemplars of oppression may be the turning point in globalizing our perspective and empowering us to action. The important role of education here cannot be overemphasized. An empowering curriculum delivered through an empowering pedagogy for global perspectives "invites learners to participate actively, to link their knowledge and awareness... with fellow learners...[and together] develop their self-earned critical consciousness about the world". Foreign students who encounter such education have the added advantage of learning about other cultures and also the chance of comparatively and critically assessing their own beliefs and coming up with perspectives that reflect on the global.

The foregoing discussion on global education emphasizes the undeniable fact that current events, for example, environmental concerns, technological advances, militarization, competition for markets and scarce resources, are drawing nations and people all over the world into ever changing and complex relations and these relations are "pervasive and expanding, a sign that we are now living in a global village" (Toh, 1996). The net result of these circumstances is that traditional views of the world as being made up of separate nations and of people as being citizens of different countries with different agenda for development and survival no longer seem to be valid in a number of ways. Replacing the traditional notion of nationhood and citizenship is the role of the individual and communities in a global system (Richard, 1984, Adams, 1995; Roche, 1993; Toh &

Cawagas, 1995; Pike & Selby, 1993; Hanvey, 1982). If we as a global community are to survive on this planet, then we need to be equipped with knowledge, social skills, and positive attitudes toward global citizenship. Global citizens, akin to what Richard (1983) calls 'proactive students', "perceive problems facing humankind and the earth, ... they critically assess alternative courses-of-action, and they commit themselves to act in order to solve problems and to resolve conflicts" (Richard, 1983 : 3). In other words, to arrest the urgent problem of global survival individuals in the world community must "evolve as global citizens who are committed to global transformation for justice and peace and committed to personal transformation such as lifestyle choices" (Toh, 1996 : 188).

For foreign African students in Canada, the fostering of a critical global citizenship would be reflected in a capacity to analyze and challenge the orthodoxies of modernization, and to question the injustices in their own societies which they may have taken for granted. The infusion of aspects of Afrocentrism into the curriculum in Canada could also enable foreign students from Africa to acquire the self-esteem needed for "personal empowerment and for altruistic attitudes to the peripheralized, the marginalized, the disadvantaged and the downtrodden" (Fountain, 1990) in their own societies. The concept of Afrocentricism has been articulated by a number of writers and this summary by Abarry (1990 : 123) gives the gist of its strands:

> [Afrocentrism] holds that any meaningful and authentic study of peoples of African descent must begin and proceed with Africa as the center, not periphery; as subject, not object. Complex and multidisciplinary, the concept embodies a humanistic philosophy, a scholarly methodology, and a model of practical action. The main objective of its creators, however, is to liberate the research and study of African peoples from the hegemony of Eurocentric scholarship, whose concepts, history, and traditions have been the absolute yardsticks against which all other cultures are evaluated.

The need to include African perspectives in the curriculum, however, does not preclude the exclusion of other perspectives because the articulation of this need also implies that other cultural viewpoints exist. The point therefore is that, and as Abarry again puts it, "the acceptance and due recognition of all perspectives is far more likely to lead to genuine human knowledge and intercultural understanding than reliance on one absolute worldview" (pg. 123). This view obviously is in line with the advocacy for an

empowering curriculum, for it is when students can situate their personal experiences in classroom discourse that they are motivated to act on it.

As with global education, the ideals of global citizenship can be compromised if not understood through a critical framework. Toh (1996) identifies what he calls a "functionalist approach" which treats global citizenship in the liberal technocratic/corporate paradigm to denote expected outcomes of this era of economic globalization. In this paradigm the strategies and methodologies employed reflect the modernization approach to development. The transformative and critical paradigm of global citizenship on the other hand seeks to understand development in terms of the many values, assumptions and conceptions of human needs and wants seen through appropriate interpretations of culture and what constitutes people-centred progress (Barnet & Cavanagh, 1994; Escobar, 1995; Toh, 1987; Trainer, 1985). It recognizes what Lukensmeyer (1991) calls "the global imperative" - acting on the reality that "people's survival, the planet's existence, and the quality of humanity requires change in the relationship between economic development and environmental redevelopment. The transformative global citizen therefore displays an awareness of and a commitment to "societal justice for marginalized groups, grassroots empowerment, nonviolent and authentic democracy, environmental care, and North-South relations based on principles of equity, respect and sharing" (Toh, 1996 : 185). In sum, the field of global education suggests various perspectives and indicators of global citizenship that may be applied in assessing the quality of study abroad experience of foreign students in a North university.

2.5 Internationalization of Tertiary Institutions

The term "internationalization" (occasionally referred to as international education) has meant different things to different people. In general terms it has been used in the literature to include the study of non-western cultures; education for world understanding, studies abroad, programs of educational exchange, of both students and teachers, and university programs such as educational technical assistance and institution building in the Third World. (Deutsch, 1970; Francis, 1993; Groennings, 1990; Williams, 1981 and Wilson, 1993). This generic use of international education has affected attempts at

providing an actual definition of the concept. Most definitions therefore focus only on what international education does rather than what it is or hopes to become.

Knight (1994) however, has delved through the myriad of definitions and come up with four different areas of emphasis in the definitions various scholars assign to internationalization: the process, activity, competency and organizational approaches. Within the process approach internationalization has been defined as "the process that prepares the community for successful participation in an increasingly interdependent world" (Francis, 1993 : 5). It is also interpreted as "the multiple activities, programs and services that fall within international studies, international educational exchange and technical cooperation" (Arum and Van de Water, 1992 : 191). The process approach was obviously in the mind of Knight when she defined internationalization as "the process of integrating the international dimension into the teaching, research and service functions of an institution of higher education". Hans de Wit (1993 : 8) echoes the same idea, seeing internationalization as "the process by which education is developed into a more international direction". The common trend running through these definitions is therefore the idea that internationalization is a process which integrates an international outlook into the major functions of the university.

The activity approach focuses on the expected outcomes of the process of internationalization. This approach informs various activities that an "internationalized" university is expected to exhibit. The competency approach looks at internationalization in terms of developing new skills, attitudes, and knowledge in students, faculty and staff- a focus on the human elements of the institution. Finally, the organizational approach focuses on developing a deeply felt sense of values through creating supporting structures within the institution for advancing intercultural and international initiatives. The definition by Harari (1989 : 2) seems to encompass the last three approaches: "international education must encompass not only the curriculum, international exchanges of scholars and students, cooperative programs with the community (local and international), training, research and a wide array of administrative and other services but also distinct commitment, attitudes, global awareness, an orientation, a dimension which transcends the entire institution and shapes its ethos".

In an obvious attempt to circumvent the multi-focus definitions of the various approaches, the Association of Universities and Colleges of Canada (AUCC) noted that "there is no simple, unique or all-encompassing definition of internationalization of the university"; rather it must be seen as "a multitude of activities aimed at providing an educational experience within an environment that truly integrates a global perspective" (AUCC, 1993). This position is tacitly endorsed by the European Association of International Education (EAIE) which also prefers a vague definition of internationalization thus: "the whole range of processes by which higher education becomes less national and more internationally oriented" (EAIE, 1992). Going through all these definitions, the impression is created that internationalization has become a catchall phrase for everything that transcends national confines and can be described as international. Whereas this does not make internationalization gain the seriousness it deserves as an academic field of theorizing and research, nevertheless, it shows that the field is wide and expansive and that a true definition must take cognizance of its component parts and various approaches, such as Knight (1994) attempts here.

> Internationalization of higher education is the process of integrating an international dimension into teaching/learning, research and service functions of a university or college. An international dimension means a perspective, activity or service which introduces or integrates an international/intercultural/global outlook into the major functions of an institution of higher education. (p. 3)

The revised and expanded definition of Harari (1992) sees the internationalization process as an

> international integration wheel... divided into three sections for the teaching, research and community service mandates of the university , [which involves] factors such as the creation of offices of international programs, reinstatement of foreign language requirements, stronger government participation in international activities, more favourable attitudes towards international students and increased integration of international activities. (p. 52)

While both definitions imply support for positive global cooperation, they also emphasize the key features in most internationalization programs. None of these definitions, however, captures the diverse rationale/motivations for internationalization, thereby losing sight of the different paradigmatic orientations that its implementation entails.

Aigner et al (1992) identify three main reasons for the internationalization of higher education: interest in international security, maintenance of economic competitiveness, and fostering of global understanding. Francis (1993) cites the emergence of a global economy- increasing economic, ecological and cultural interdependence as important for the growing attention internationalization is commanding currently. Scott (1992) agrees with Francis and Aigner et al, but he also adds the fact that increasing ethnic and religious diversity of local communities and the imposing presence of transnational corporations demand that a global orientation is crucial to survival in the global environment.

Considering the various rationale/motivations and assumptions that underlie the internationalization process at different institutions of higher education, Warner (1992) advances three models of internationalization which, while laying emphasis on rationale, also articulate the paradigmatic orientations, which have implications regarding the nature of activities that are promoted or supported in the process of internationalization. The models also have implications concerning the role of the institution and its interaction with various sectors of a society, both locally and internationally: the corporate or market model, the liberal-democratic model and the social transformation model.

The corporate/market model of internationalization is based on the central concept of global competition. The world is viewed as a global marketplace in which competition is the prime motivating factor for achieving national and international economic and political influence or power and social prestige (Warner, 1992). Therefore the university's involvement in international education is seen as a strategic means to develop human capital and promote economic growth through knowledge creation. What is needed are "graduates who can work cross-culturally, whether in national or international contexts,

be sensitive to the needs of foreign partners or customers, and meet world standards in their disciplines or professions" (Knight, 1994 : 4). The university is thus expected to play its part as a catalyst for national economic growth by seeking out international development activities which meet national economic market needs or corporate interests. To this end strategic efforts are made to expand international student enrolment and international linkage programs become a means to establish lucrative markets for the export of human resources to other countries, especially the Third world. *Degrees of Freedom*, a University of Alberta (1993 : 22) document on internationalizing the university notes:

> A growing interdependence of economies means that we must prepare for expanded trading relationships. At the same time that the nature of our economic activities is changing, unemployment is high. For an increasing number of students, these trends translate to global employment horizons and career planning in an international context. The university must respond to these changing needs of students and society by training and equipping them for international employment and global citizenship.

In this document, the term "global citizenship" reflects much more a liberal-technocratic orientation. This attitude is also reflected in a Canadian federal government report entitled *International Education: The Asia Pacific Region and Canada* (Cameron, 1993):

> International Education is big business. In addition to paying fees, international students pay rent, buy groceries and purchase many Canadian products and services while they reside here. In 1991, international students' expenditures in Canada were estimated by Statistics Canada ... as contributing about $1.5 billion to the Canadian economy- an amount corresponding to approximately 19,000 jobs for Canadians. While our competitors have already recognized the significant economic impact of international students to their economies, Canada is just realizing this fact.

In essence the university operates as an instrument for economic development and global competition and internationalization becomes a necessary adjunct to this operation.

The corporate model of internationalization as espoused here seems to be a powerful force of structural transformation geared towards economic development for both the host country and the foreign student. But as Pannu (1996 : 87) asks, "are these

transformations benign harbingers of a compassionate, humane, and just globalized society" or are they new forms of colonialism? What exactly does this form of internationalization of higher education which is based on "globalization of economies and the emergence of the market as the central organizing principle of social relations", mean for global citizenship? In order words does this form of internationalization facilitate a global approach to development or merely advance the "neoliberal project of globalization?" (Pannu, 1996).

Whereas the central concept of the market model of internationalization is global competition, Warner's second model, The liberal democratic, has as its central concept global cooperation. The goal here is global consciousness aiming at transcending the whole institution and shaping its ethos. Its theoretical foundation rests on the concept of positive, cooperative global interdependence for economic, environmental, ecological sustainability. It identifies the primary goal of internationalization as self-development in a changing world, and globalized education for good human relations and effective citizenship. The goal is therefore for students to learn to participate more fully in an interdependent world, in order to promote intercultural tolerance, and develop better understanding and cooperation in solving global problems. (Knight, 1994; Harrison, 1990; Hecht, 1991). Nevertheless, like the market model, the liberal -democratic model also emphasizes economic development as the basis for international relations, though it goes a step further by using economic development as a springboard to world peace and global security (Brandt, 1984).

Internationalization of the university therefore becomes a catalyst for economic growth and international security. In this regard the priorities of this model include development of global competence necessary for communication with other cultures. The university community becomes the economically interdependent global community, and interdependence is enhanced through curriculum and other activities such as international exchanges and collaboration, programs and events to enhance global consciousness on and off campus. Whereas an attempt is made here to promote knowledge about other cultures it is done in a way that can best be described as a "philosophical orientation of liberal appreciation for the culture of others". Such an approach tends to promote a

fragmented understanding of cultural interdependence leading to "superficialities and trivialities". (Toh, 1993). In other words, in reality, the liberal democratic paradigm does not advocate alternative critique of competition or free market ideologies; rather, it also endorses capitalism on a world scale, with the proviso that it involves some mechanism of coordination and cooperation with the nation as the manager and leader.

As with the Market model this model attracts critical questions. Savitt (1993) characterizes such educational concepts and attitudes that merely grant credibility to cultural differences as "curricular internationalization" which is designed to increase "knowledge of- but not necessarily increased respect for, or engagement with- other nations, cultures and peoples; [it] fails to move students from their cultural starting blocks and could indeed promote a predatory attitude toward other cultures". A study by Toh and Cawagas (1995) revealed the gross shortcomings of the University of Alberta in providing international or global oriented disciplines that "authentically promote intercultural sensitivity".

In contrast to the first two models the social transformation model of internationalization is radically different in that it places emphasis on reducing global inequalities and therefore has critical social analysis as its central concept. Supporters of this model argue that the dominance of capitalist ideology is a root cause of global social and economic inequalities (Freire, 1985; Altbach & Kelly, 1984; Toh, 1993; Pradervand, 1987). Therefore, ethical issues such as social justice, liberty and environmental awareness are important to ensure a holistic model of development. The role of the university in this model is not only to incorporate global development and international issues in its research, teaching and community services function but also to create a process of social transformation by incorporating critical self-reflection and empowerment for social action. (Toh, 1993; Warner, 1992). Nations are perceived neither in competitive terms nor merely in interrelated relations but with a perspective that the world is borderless; local, national and international communities are inextricably interwoven within the fabric of academic, social, economic and political relationships, a kind of web-like structure illustrating the theme of "relational holism" (Selby, 1993). Here social

transformation becomes an integrative force seeking to change the internal and external economic and political structures at all levels (Toh, 1993).

The idea of critical global citizenship is therefore inherent in this model. The holistic and transforming international education endeavours to encourage graduates, wherever they come from, to see themselves first as citizens of a single world with a common vision based on principles of justice, compassion, equity and solidarity. The importance of these different paradigms as they relate to internationalization is that they help to show the underlying motivations for and also the mode of emphasis and hence strategies in an internationalization program. Thus the reason for choosing one imperative of internationalization over another would depend not only on factors specific to institutional mandate, resources and history as Knight (1994) contends, but also, and most important, the paradigm which informs one's understanding of internationalization.

On the Canadian scene there have been significant strides towards internationalization in most universities. Also, a number of national and provincial associations and organizations have been involved in research and consultancy in a bid to bring Canadian institutions of higher education to appreciate the benefits of internationalization. For example, in 1989 the presidents of Canadian universities, through the Association of Universities and Colleges in Canada, stated that "internationalization of the undergraduate curriculum is essential for the effective survival of Canada" (AUCC, 1991 : 7). Since 1990 the Canadian Bureau of International Education (CBIE) has been involved in efforts to get both the private and public sectors of the economy to adopt a global outlook. Its position on internationalization was articulated in 1991 thus:

> ... given the world's increasing multipolarity and interdependence, internationalism is now key to any country's scientific, technological and economic competitiveness. Canada's universities must become bastions of internationalism if Canada is to improve or even maintain its position in a variety of sectors through the 1990s. ... Internationalization will be the measure of quality of universities in the 1990s.

In 1992, the Association of Canadian Community Colleges also adopted internationalization as one of its advocacy priorities. Provincial projects also abound in

developing international competencies. The British Columbia Centre for International Education (BCCIE), for example, acts as a coordinating agency working to increase internationalization activities in the province. It has organized a number of workshops and research to unearth positive initiatives for internationalization.

Considering the various rationales/motivations and assumptions that underlie the internationalization process at different institutions of higher education, different writers have articulated different models of internationalization. Warner's model stands above all others in terms of depth of analysis of the internationalization process. However, three other models are discussed. Taken together, they show the various strands and options available and how they could be applied to characterize institutional policies of internationalization.

Neave's Model

This model presents a paradigmatic model for servicing and administering international cooperation (Neave, 1992). It is based on distinguishing between centralization and decentralization. In doing this Neave used case studies at a global level written for UNESCO to delineate a "leadership driven" and a "base unit driven" model. The first has as its essential feature a lack of formal connection below the level of central administration, while the second model sees such central administrative units mainly as service oriented activities coming from below. He sees the two models "as opposite ends of a species of continuum", in which "structures administering international cooperation which mould around one paradigm may in certain specific conditions, move towards the opposite end of the continuum" (Neave, 1992). Although Neave adds a dimension of change to his dichotomous matrix, both his paradigms do not seem to exhibit any element of critical reflection thus giving his perception of international cooperation a liberal-technocratic colouring.

Davies' Model

Davies' model gives more emphasis to the organizational aspects of strategies for internationalization. As he describes it

> A university espousing internationalism should have clear statements of where it stands in this respect, since mission should inform planning processes and agendas, and resource allocation criteria; serve as a rallying standard internally; and indicate to external constituencies a basic and stable set of beliefs and values (Davies, 1992).

Davies presents a matrix according to which an institution can develop various strategies:

Ad Hoc - Marginal which means, where little activity exists and is not based on clear decisions.

Systematic - Marginal which implies that activities are limited but well organized and based on clear decisions.

Ad Hoc - Central, where a high level of activity may take place throughout the institution but it is not based on clear concepts and has an ad hoc character

Central Systematic where "There is a large volume of international work in many categories, which reinforce each other and exhibit intellectual coherence". The international mission here is explicit and it is followed through with specified policies and supporting structures.

Like Neave, Davies does not infuse a critical element of analysis into his internationalization matrix. Thus, for example, with the Central System where "a large volume of international work in many categories" takes place, there is no mechanism to differentiate between a liberal-technocratic and a transformative orientation of international work.

Rudzki's Model

Following the strategy model of Davies, Rudzki developed a model of internationalization which "identifies four key dimensions of internationalization: staff development, curriculum innovation, and organizational change; and points to the importance of activities that cut across these dimensions by outlining and contrasting 'reactive' and 'pro-active' modes of internationalization" (De Wit, 1995). After applying his model in a study of the internationalization of business schools in the United Kingdom he concluded "that the spectrum of activity ranges from those business schools who have positioned themselves on the global stage and are committed to internationalization, to one institution which has taken a strategic decision not to engage in international activity". Again this organizational model of internationalization is lacking in curriculum content and pedagogy, which could introduce the elements of critical thinking and a transformative understanding of global interdependence.

Thus the Warner model, upon which this study is based, is perhaps the only model that addresses the issues of curriculum content and pedagogy and attempts to differentiate between a liberal-technocratic and a transformative paradigmatic orientation to internationalization.

But how do all these processes, paradigms and models of internationalization affect foreign students? Clearly, Warner's corporate and liberal democratic paradigms would help to form global citizens who are likely to help sustain prevailing North-South inequalities and related issues of exclusive consumerism, ecological destruction, and militarized political economies. In contrast a transformative paradigm of internationalization provides opportunities for foreign students to develop values, knowledge and skills of global citizenship which promote a peaceful, just and sustainable world.

In the case of the foreign student from Africa, these alternative outcomes of internationalization should not be ignored. The history of the development and delivery of education in Africa brings this statement into proper focus. Right from the days of colonialism, formal education whether at home or abroad, has been used to saturate the

African intellectual with Eurocentric values. The explanation given for this educational neo-colonialism is the modernization theory of development which posits that there is only one linear path to development and that is what the industrialized countries in Europe and America have taken. Obviously this line of thinking is highly deficient in a global perspective. It lacks the perspective awareness to appreciate the different and diverse cultural situations and global relations that have created unequal power relations and therefore different economic and political institutions in African countries and the Third World (Bacchus, 1981; Carnoy, 1982).

The educational outcome in Africa of the two liberal- technocratic oriented theories, human capital and modernization, coupled with the theory of cultural reproduction in education, is that most African intellectuals receive a neo-liberal orientation to education that is deficient in the essential elements of critical learning for a transformative global perspective. The possession of a degree, especially from a university abroad, becomes a claim to respect and to preferment for an appointment in government (Shills, 1972; Mazrui, 1975, Altbach, 1977). This orientation to educational and human development has further led to the problem of dependency. And this dependency is made manifest not only through the supply of the artifacts of modern culture but also through study abroad (Smallwood and Maliyamkono, 1996).

In sum, a university's model of internationalization helps to shape the curriculum, and therefore influence the knowledge and skills that foreign students may develop during their studies overseas which in turn yields particular outcomes of global citizenship.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Qualitative Research Orientation

> It is only in the last twenty years or so that the educational research community has witnessed the proliferation of a bewildering variety of new approaches- such as, ethnography, case study, action research and qualitative evaluation- to supplement the more traditional quantitative educational research techniques associated with survey and experimental analysis. (Vulliamy et al., 1990 : 7)

This study is based on a qualitative research orientation which emphasizes research strategies that allow the researcher to acquire first-hand knowledge of a social situation or problem. It includes strategies such as in-depth interviewing, focus group discussions and participant observation. Field and Morse (1985 : 11) have suggested that

> Qualitative methods should be used when there is little known about a domain, when the investigator suspects that the present knowledge or theories may be biased, or when the research question pertains to understanding or describing a particular phenomenon or event about which little is known.

This agrees with Drew, Hardman and Hart's (1996 : 162) contention that qualitative methods are suited to research designs that seek to answer questions, among others, "requiring the exploration of reasons for behaviour and the ways in which behaviour unfolds; needing exploration, explanation, description, and illustration; and when small sample sizes and few global settings exist". Harris (1968) adds that studies that describe phenomena from the emic perspective, that is, the perspective of the problem from the 'native's point of view', are particularly suited to qualitative methodology. In this study the focus is on what foreign students' experiences have been in their sojourn in Alberta: the point of view of those who have lived the experiences. The emic perspective here is that of the foreign students who have lived those experiences. Present knowledge and research on the phenomenon of study abroad has tilted towards foreign students' adjustment needs in the North society in which they study and the impression has been created that cultural, linguistic and attitudinal problems account for the inability of such

students to fit into either the host society or their own societies upon reentry. The focus of this study is different: what kind of education they are exposed to in the North and how this kind of education affects their view of themselves as global citizens. Thus the intent is as much to deconstruct and define present knowledge about the study abroad experience as it is about describing the phenomenon of study abroad itself and how it affects participants.

In qualitative research, the goal is to clarify how people develop their definition of the world and how an individual or a group interprets subjective experiences and develops meanings (Filstead, 1977; Bogdon & Taylor, 1975). As Filstead (1979 : 34) further notes: "the qualitative paradigm perceives social life as the shared creativity of individuals. It is this sharedness which produces a reality perceived to be objective, extant, and knowable to all participants in social interaction". In this approach individuals are considered active agents who define the nature of reality for themselves and the meanings generated through interaction and contacts with others. It is based on the premise that people respond and react to the meanings they associate with particular things and people. These meanings are modified and articulated through an interpretative process (Blumer, 1969). In a study such as the one I have undertaken, which is based on the experiences of African students and their personal interpretations of these experiences during their sojourn at the University of Alberta, the qualitative orientation is deemed most relevant to provide the "mixture of scholarship and story" to capture the "lived reality" of the students (Ladson-Billings, 1994).

In describing the merits of the qualitative approach, Erickson (1977) notes that

> What qualitative research does best and most essentially is to describe the key incidents in functionally relevant descriptive terms and place them in some relation to the wider social context, using the key incident as a concrete instance of the workings of abstract principles of social organization. (p. 50)

This statement brings out the salient characteristics of qualitative methods. It indicates how the principles of social interaction and organization are derived from individual and collective experiences manifested in incidents, and how the researcher, using various

methods, selects those experiences that have relevant social significance and constructs from it theory and patterns of social organizations. It is an approach that is constructed in such a fashion as to yield verifiable knowledge and insights about the empirical social world and to give access to ample information in the construction of social and individual situations. The researcher has "to get to know well the persons involved and to see and hear what they do and say" (Filstead, 1977 : 7). Thus a major characteristic of this type of qualitative approach is, as Sultana (1995 : 117) points out, the "reflexivity that enables us to understand the possibility of a multiplicity of viewpoints and respond to opposing arguments by a reflection which deliberately places us in the perspective of the other".
This study will thus primarily use data collection methods drawn from qualitative research discourse- purposive sampling, in-depth interviewing and document analysis to understand the experiences of African foreign students at the University of Alberta and interpret their meanings of issues related to global citizenship.

3.2 Sample Selection /Population and Criteria

The sample selection for this study is drawn from a population of foreign students from sub-Saharan Africa enrolled in a course of study/research at the graduate level, at the University of Alberta. I employed the non-probabilistic sampling procedure, purposive sampling, in selecting subjects for this study. Purposive (or judgmental) sampling is useful for sample selection where the researcher has knowledge of the population, its elements and can fit this into the purpose of the study (Babbie, 1989). In other words, participants for this study were chosen first and foremost because of their "specific characteristics or knowledge which will add to, support or refute (i.e., negative cases) the theory, thus enhancing the researcher's understanding of the setting" (Field and Morse (1985 : 95). Though the procedure does not aim at representativeness, it provides the opportunity for the researcher to seek subjects because they meet the criteria for inclusion in the study (Palys, 1992). This is exactly the situation in this study: considering the criteria I have enumerated below, I am able, as a foreign student myself, to personally contact and choose subjects who fulfill the criteria of program level, department or faculty, male/female, sub-regional location and duration of stay in Alberta. In doing this I relied also on the help of some of my colleagues from Africa, who introduced friends to

me for inclusion. In this case they were included only where they fit the predetermined criteria and they were willing to participate.

The study was limited to graduate students. Preliminary investigations showed that graduate students from Africa at the University of Alberta were more diverse in terms of fields of study and countries of origin. Also, whereas most of the undergraduates were students who were either born or raised and had high school education in Canada, a very high majority of the graduate population was made up of students who had some university education in Africa before coming abroad. Thus the graduate population provided a better pool from which to choose participants who fit all the selection criteria for this study. The number of participants to make up the final pool was arrived at after several processes. First, I obtained a statistical document from the International Centre which provided information on the number of students from various African countries at the University of Alberta in 1998 and the programmes they were enrolled in. After careful study, I discovered that sub-Saharan African students at the University were from only about a dozen African countries. Moreover, the number of students from each country, as well as in the various faculties, varied considerably. Thus, I found after careful study of the statistics that a pool of ten students would provide a fair mix of students from different countries in sub-Saharan Africa enrolled in different programmes at the University. A larger pool would mean including many more students from some countries and faculties than from others.

Having decided on the optimum number of participants, I was able to get in touch with about twenty graduate students who were willing to participate. Out of this number I selected ten of them using a number of criteria. One important criterion for selection was that a student must have lived and studied in Alberta for at least eighteen months, and be currently enrolled at the University of Alberta. The rationale for including this criterion is that students need at least a year to get acclimatized and it is only when they are in their second year and after, that they begin to put experiences and observations into some kind of perspective. Thus it is assumed here that students who have become acquainted with the host society can articulate their feelings and experiences more objectively. I also desired to have a fair inclusion of students from various parts of sub-Saharan Africa

rather than only from one or two countries. The final sample of ten thus consisted of five students from East/Central Africa (Kenya, Uganda and Tanzania), three from West Africa (Ghana and Nigeria), and two from Southern Africa (Botswana and Malawi). Likewise, I attempted to select students from as many faculties on campus as possible. The final sample therefore included two students each from the Faculty of Engineering and the Faculty of Agriculture, one each from the Faculty of Science and the Faculty of Arts, and four from the various departments of the Faculty of Education. Gender was another consideration, but combining with all the other elements, especially the willingness on the part of students to volunteer, the final gender mix was three females and seven males. Apart from these intended divisions, other unintended characteristics were observed after the final selection. All but one of the participants were enrolled in doctoral programs. The only exception, who is also now a doctoral student, took part in this study partly as a Master's and partly as a doctoral student. The study is also unexpectedly enriched by the number of participants who had studied in other universities before coming to the University of Alberta. Three of the participants had studied for Masters degrees in other Canadian universities, one had studied in the United States, another in Europe and another in an African university outside his home country. Thus only four participants were studying abroad for the first time. This diversity of experiences brings a rich comparative element to their reflections which rings through their narratives. While the diversity of these experiences and the attempt to include participants from various faculties in the university and from various regions in sub-Saharan Africa, as well as both males and females obviously enhance the study, it is worth reiterating that the intention here is not to achieve a "quantitative" representation of various variables. Rather, it is to enable me to investigate a wider field of categories of foreign students from sub-Saharan Africa studying at the University of Alberta. In doing this I was guided by the wisdom in Field and Morse's (1985 : 93-94) assertion:

> One must remember that the purpose of quantitative research is to examine the distribution of previously known phenomena in a population, testing the relationships between variables ... On the other hand, the qualitative researcher seeks to understand the phenomena. The information about such phenomena may not be evenly distributed in a population. ... Some informants or interviewees may be gate-keepers to certain aspects or domains of knowledge, while others may know less due

> to lack of experience, lack of access to specialized knowledge, lack of perceptivity and so forth. *One selects the sample because of the purpose of the study rather than because of the relationship of the subjects to the overall structure of the group.* (emphasis mine.)

3.3 Research Instruments and Data Collection

To effectively address the questions raised in this research, in-depth personal interviews were conducted with the ten selected foreign students. The long interview has been favoured by many social scientists as an effective method of data collection (Patton, 1985; Hochschild, 1981; McCracken 1988). McCraken (1988 : 9), for example notes :

> The long interview is one of the most powerful methods in the qualitative armory.... The method can take us into the mental world of the individual, to glimpse the categories and logic by which he or she sees the world. It can also take us into the lifeworld of the individual, to see the content and pattern of daily experience. The long interview gives us the opportunity to step into the mind of another person, to see and experience the world as they do themselves.

Comparing the long interview to opinion polling Hochschild (1981 : 24) notes:

> ...In opinion polling, the researcher infers the links between variables; in intensive interviewing, the researcher induces the respondent to create links between variables as he or she sees them.

An interview guide (see appendix A) was used to direct the interviews but, in the main, interviews were only semi- structured as new questions emerged from my discussions and interactions with the participants. Participants were always encouraged to introduce new themes that they thought helped shape their perspectives during the study abroad experience. More questions emerged from their answers and discussions were allowed to generate further discussions. Moreover, participants were given ample time, at the end of the second interview, to talk about any other issues and experiences in their sojourns that

were not raised during the interviews. Most of their concerns about racism in Canada and frustrations with the immigration process were raised during this time.

As a foreign student myself, who has been through most of the experiences participants were narrating, I perceived myself much as my participants. As Frankenberg (1993 : 30) notes, "an advantage of qualitative research in this regard is that it presents greater possibilities for multiple interpretation". In doing this, I employed a dialogical approach to the interviews, that is "rather than maintaining the traditionally distant, apparently objective, and so- called blank-faced research persona, I positioned myself as explicitly involved in the questions, at times sharing with interviewees either information about my own life or elements of my own analysis ... as it developed through the research process" (Frankenberg, 1993 : 30). This serves "to democratize the research process, reducing the extent to which I was positioned as an invisible presence".

The interview process itself consisted of two sessions of approximately 90 minute-long interviews with each participant. These took place between April of 1997 and February of 1998. While the second interviews were mostly continuations of the first ones, I also took the opportunity to revisit some of the discussions in the first ones and sought clarifications and further discussions on topics that I realized, upon reviewing my notes, were not fully covered. Besides these interviews, I also left the door open for participants who wished to add further information to do so. At the start of the each interview I explained the purpose of the research to each participant and assured them of the confidentiality of the interviews and measures I was taking to ensure their anonymity. After such assurances each participant signed a prepared statement to this effect (see appendix B). All interviews were audiotaped and the tapes were later transcribed. I found that using a recorder permitted me to devote full attention to the participants (Spencer, 1995) as I did not have to interrupt them if they were talking too fast, to catch up with my note taking. It also created a natural conversational environment for the participants. Participants who so wished were given copies of their transcribed interviews to check and see that there was nothing in there that was going to compromise their anonymity.

To crosscheck some of the information they had provided during the interviews and to probe their own evaluations of themselves as global citizens, I administered a questionnaire after the interviews. This post-interview questionnaire sought, among other things, to invite participants to show their understanding of the concept of global citizenship and to show how they relate personally to their understanding of the concept.

The process of data collection also involved analysis of some documents, such as course outlines, program guides, faculty/department policy/strategy documents on foreign students and the university's internationalization and student output (for example, thesis, course papers, etc.). It was also necessary, at times, to informally talk with university officials, faculty and other stakeholders outside the pool of participants to enrich my understanding of institutional policies pertinent to the subject of the study.

3.4 Data Analysis

"The final test of qualitative research", according to Drew, Hardman and Hart (1996 : 427) "must lie in its ability to convey meaning and expand understanding while contributing to theory development and knowledge". Interviews conducted for this study elicited narratives from participants on their formal and non-formal educational experiences at the University of Alberta and in the wider community. Interviews probed students' perceptions of and experiences of classroom pedagogy and curriculum content, relationships with professors, peers and administrative staff, their observations of theory and practice of global issues in Canada and how all these interact in shaping their global perspectives.

The first stage of data analysis consisted of open coding. Each interview transcript was read and analyzed to generate initial categories and themes. In the second stage, the coding then identified consistent themes and relationships in the interviews. Once these general categories had been constructed, the transcripts were reviewed again to locate additional evidence in the data. Strauss and Corbin (1990) describe this process as "axial coding" because it involves analysis focused around the axis of one category at a time.

The third stage of coding compared the general themes across all the data sources, establishing even broader, more consistent themes. This "triangulation" of several data sources not only increases the validity of specific findings; it also assures a comprehensive perspective of the data. Finally, the themes and categories identified were analyzed. In reporting the analysis, relevant narratives of participants were included, verbatim, to substantiate categories presented in the analysis. This is done by providing relevant narratives in a section followed immediately by analysis and interpretations of the data.

Overall, data analysis in this study draws on participant narratives as well as important secondary sources, (documents and people) and my own experiences.

3.5 Issues of Validity and Reliability

While conscious that my role and priority here is to portray the foreign students' experiences in their educational sojourn in Alberta as accurately and authentically as possible, I also realize that this inquiry will not be completely devoid of my personal "values. beliefs, conceptions, and driving assumptions regarding the matter under investigation" (Ladson-Billings, 1994 : 146) for as Frankenberg (1993 : 31) succinctly put it, "no presentation of self is really neutral". However, I can also confidently say that during the process of conducting this research, all precautions were taken to ensure the validity and reliability of the data and subsequent analysis. Validity and reliability refer to those procedures and strategies which a researcher uses to verify information and establish accuracy. In this study, I used several strategies to ensure external and internal validity and reliability.

During sample selection, in as much as participants' willingness to participate in the study was considered important, yet the key factor was selecting credible participants, knowledgeable about the new society they are in and who have the ability to reflect on and critically analyze their experiences in line with the concerns of the study. Thus the

choice of graduate students who had been at the University of Alberta for at least four academic terms was a way of ensuring that the sample was credible. The process of data gathering is another arena of contention in terms of validity and reliability in qualitative research (Le Compte and Goetz, 1982; Field and Morse, 1985). Data collection methods in this research were thus designed to provide context and conditions that were as liberating as possible for both participants and researcher. As already noted, the use of a recorder meant I was able to gather all information given by participants and this also allowed participants to give information in a natural and relaxed manner devoid of any anxiety as to whether I was understanding what they were saying at any particular time. Further, the second interviews allowed me to probe for clarifications and seek new meanings to subjects already touched on. Also, giving transcribed interviews back to participants for reviewing meant they had the opportunity to correct any "false drops" they may have made during the course of the interviews.

Most participants were concerned about their anonymity and the confidentiality of the information I was collecting from them but a strong assurance of anonymity and confidentiality from me, seemed to remove any concerns they had in this regard. Furthermore, in response to this concern, I canceled the planned focus group discussion after convincing participants to agree to respond to any questions I may come up with after the two sessions or for them to contact me if they had any new information. I am happy to note that with these arrangements in place all the original participants stayed on until the end of the research.

I must also add that my relationship with participants was very cordial throughout the research and the fact that they see me also as a foreign student enabled them to take me into their confidence in relating pertinent information about their experiences.

CHAPTER FOUR

STUDY ABROAD AND THE FORMATION OF GLOBAL CONSCIOUSNESS

4.1 Introduction

This chapter and the next two chapters of the dissertation focus on the study abroad experiences of the sub-Saharan African graduate students at the University of Alberta who participated in this study. The students' views are initially presented and analyzed based on their narratives. However, conceptual and empirical insights drawn from secondary sources are also utilized to enrich the level of analysis and interpretation of the data. This chapter seeks to understand how participants' sojourns in Alberta have affected their awareness and understanding of global issues and what new perspectives they have gained from the Alberta experience. I have detailed and analyzed their formal education experiences and their opinions on the internationalization of the university together in Chapter Five. Chapter Six focuses on analyzing participants' views on the concept of global citizenship, the sources of their opinions, and what their experiences here have contributed to their understanding of the concept. How have their experiences abroad, in Canada/Alberta and study at the University of Alberta empowered them to integrate global justice, peace and understanding in their future endeavors?

4.2 The Participants

It is pertinent at the outset to clarify who these students are, where they came from and what they expected to see in Canada as they made the bold decision to leave family and friends for a sojourn that many expected would last longer than two years. As already stated, all the participants were born in the sub-Saharan Africa region. Three of them come from West African countries: Ghana and Nigeria, five from Eastern/Central Africa: Uganda, Kenya and Tanzania, and the other two from Southern Africa: Malawi and Botswana. They have all undertaken education in their home countries from elementary and secondary schooling to undergraduate level tertiary education. To protect their identities and create the anonymity under which most of them agreed to participate in this study, I have given them pseudonyms - all Ghanaian names following the practice of

naming people on the days that they were born. While the names do not necessarily correspond to the days on which my participants were born, this system allows me to consistently refer to them throughout the dissertation. Thus each of the seven male participants is given a male day name and the females are assigned female day names. To further conceal their identities, their departments of study at the university are not identified since in some of the departments there are only just one or two African students. Instead, I have referred to each student's faculty of academic specialization, although administratively all graduate students of the University of Alberta belong to the Faculty of Graduate Studies and Research. Participants are enrolled in the following academic faculties of the University: Arts, Science, Education, Engineering and Agriculture.

ADJO

Before coming to Canada Adjo had had about twenty years of schooling in Ghana. She earned a Bachelor degree in Ghana before going to Queen's University, Ontario, for a Masters. She had three main reasons for coming abroad for studies:

> *One, I was interested in gaining exposure and other perspectives other than the one I was taught in Ghana; secondly, I was interested in doing stuff on women and development and I felt that the universities in Ghana were not adequately equipped or didn't have the human resources to address the issues that I was interested in; finally, I think that going out to do your masters apart from the academic exposure, you get to know people from other cultures and get to understand people from other cultures, the way they think about issues.* (skap/I97-11/2-1)

She had to come over to the University of Alberta when she decided to do a Ph.D. in the social sciences because there was no doctoral program at Queens in her field. She was accepted for Ph.D. programs at York and University of Alberta but she finally decided for the latter because, as she put it, "my department at U of A was prepared to give me funding throughout the year, including spring and summer. So that was the basic deciding factor for me coming to the 'Wild West'."

Before coming to Canada, she thought of Canada as a "...peaceful place, as a place where violent crime is not rampant compared to the United States. I see Canada as peace loving.

...I tend to like Canada because of that. Canadians are not openly domineering in their international relations, like the US style of master-servant relation".

After about five years in Canada she thinks that Canada is still a more caring country than the United States in the sense that "they have social network, they take care of people who don't have". But the other reality that has dawned on her since she came here is the racism.

> *I always thought that racism was rampant in the US and non-existent in Canada, but when I came here I realized it was here too. Once in a while you would get the in-your- face kind of racism. The Canadian kind of racism is very subtle and very dangerous because you cannot really tell whether they like you, you only have to look into faces and the way they behave towards you sometimes to be able to tell.* (skap/I97-11/2-12)

ABENA

Abena comes from Botswana where she was educated in an education system tailored after the British system. She obtained a Bachelor of Science degree in Science Education in her country of birth, taught high school there for five years and joined the university as a lecturer before coming over to Canada to do a Masters in Education at New Brunswick. After this she went back to teach in a university in her country for three years and she came back to New Brunswick for yet another masters, this time in science. She is currently registered at the Faculty of Education. Her choice to come to University of Alberta was pretty simple:

> *There were just two options for me. It was either British Columbia or U of A. So the one that replied affirmatively first was my choice... but I was told by some people that they have a good Ph.D. program here at the U of A.* (skap/I97-10/10-2)

The desire to "get a better perspective of things globally" was the motivation to come abroad for further studies though she also recognizes that since most of the higher educational curriculum in her country was "designed and developed from outside... it gives you a perspective of where people are coming from". To Abena the greatest surprise she found in Canada was

> *How little the Canadian curriculum explores other areas, like studying about Africa and other countries. When I was in high school I knew more about Canada than many Canadians, even university students and professors know about Africa. I think our curriculum was designed for people to know more about other places. It is not only about the English countries that I studied, I studied about Ukraine in geography, I studied Japan, Russia... it's more global.* (skap/I97-10/10-6)

Like Adjo, she was also surprised to have encountered racism in Canada. It is through her children's involvement in community activities like sports that she first encountered racism.

> *The experiences have been varied. Initially some people are not open. There is some skepticism and when they see you performing well or even better then they start warming up to you. We've had the experience where there should be teamwork but initially your kid is left out. It is when your kids make sure they are performing that the other kids start trusting them and passing the ball to them. ... Sometimes it's even the organizers who do not want to deal with your kids.(skap/I97-10/10-8)*

AKUA

Perhaps the most experienced of the participants in this study in terms of professional development and exposure to life in many countries is Akua, who comes from Nigeria. She had taken both her bachelors and masters degrees in education in her country and she had began studies for a Ph.D. in her home country before she came to Canada. She had worked as a consultant on women's issues and she described herself as a "woman activist". She had either lived in or visited many countries, including Thailand, Japan, China (Asia); England (Europe); United States of America (North America) and Ghana, Zambia (Africa). Her decision to come abroad was motivated, among other private reasons, by the desire to obtain a foreign degree. Being already in consultancy and doing her Ph.D. at the same time, she believed coming abroad was not that urgent. However she thought having got the opportunity,

> *it would be a good thing for me to advance my interests and have a good grounding in the theoretical aspects of women and development which was not present in the program in Nigeria. Being an educator I knew that*

this exposure will enrich me and give me a different perspective on issues. (skap/98-4/8-1)

Her decision to choose the University of Alberta was therefore because "they were offering courses in women's studies". Even in Canada she has been very active in feminist issues, an active member in a number of social justice organizations such as United Nations Children's Fund (UNICEF) and Amnesty International, and other international associations both off and on the university campus. Having traveled to many countries before coming to Canada, Akua was not too surprised about some of the things she saw. Nevertheless she was confronted with a different form of racial and gender relations in Canada. She did not expect the level of racism and discrimination against women that she encountered here.

KOJO

Kojo comes from Kenya and he is studying for a doctoral degree in the Faculty of Science. He had had about twenty years of education in his country, which earned him both a bachelors and a masters degree. He was a lecturer at one of the universities in his country for four years. To him the desire to go abroad for further studies, particularly for a doctoral degree, was mainly a professional one.

In Kenya if you are employed in the universities the ultimate is to get a doctorate. ...I did not want to do the doctorate locally in Kenya because I'd been advised by people who have studied abroad of the need to get more exposure, especially in Europe or North America because these countries are more advanced and have more instruments one would need in a doctoral program. So the need was to get better exposure from abroad. Back in Kenya there is limitation in the instruments available, and in some cases we had to send samples to Britain for analysis because we did not have the right instruments....[Also], I thought it would be good to see other countries now that I'm in the position to and also to see if all the things shown on TV about some of these countries are really true. (skap/I97-9/9-1)

Kojo's desire might be to prove for himself what he had seen on television in his country about Canada. So did he get any surprises when he came to Canada?

I'd say of course some of the things caught me by surprise. For example, back home in Keny, I never imagined a situation where I'd be in the minority; that's something which just hit me when I came here. I knew I was going to a different country and a different society but I never gave thought to the fact I could be a minority there. Initially I was not comfortable. It made me feel like an endangered species. (skap/I97-9/9-2)

He had also experienced some form of racism in Canada since arriving here. In fact on the very first day he arrived in Edmonton, he described how he was on the bus and nobody wanted to sit by him. "It really hit me hard." he complained with some passion, "I felt unwanted and that there was something wrong with me that nobody wanted to sit near me."

Over the years Kojo has been involved in activities both in and outside the university and he thinks these extracurricular activities, apart from giving him a deeper insight into the Canadian society, have also helped to shape his perspectives on a number of global issues.

KWABENA

Kwabena is a doctoral student from the Faculty of Agriculture and he is also from, according to him, "a relatively poor country according to the standards of the world", in East Africa. After obtaining both his Bachelors and Masters degrees he worked as a university teacher in one of the universities in his country. Though he could have studied for a doctoral degree locally, he preferred the system in North America where "you take some courses before you begin your research". This approach was not available in his country. The possibility of exposure to new ideas is the other motivation:

The second reason is exposure. When you have been in a university for five, six years, studying there, and then you have worked there for a further six years, you would like to see what is happening somewhere else. So I wanted to get an exposure of what is happening at other universities, what kind of training they get, and other things, of course, that go with that. (skap/I97-10/6-4)

Kwabena's choice of a study abroad institution was motivated first and foremost by the socio-cultural mix in the country where it is situated:

> *I had my bias for Canada. I have read a lot about Canada, that it was multicultural and all that. We come from a country where we have been reading or experiencing what is happening in South Africa, so you are conscious of what could happen to you when you go to a country where there are some racial tensions. So for me, Canada, at least from what I read, sounded like it is a country which is beyond racial squabbles and all that.* (skap/I97-10/6-4)

The level of poverty in Edmonton shocked him most.

> *I have seen people going through the garbage bins, picking those cans to sell.... I was surprised. I already knew there are stark differences in the US but not here, in Canada. Even here, the differences [between rich and poor] are veiled, but they are there. So once you are in the system and your eyes and mind are open, you can see these things.* (skap/I97-10/6-25)

KWEKU

Having received a Bachelors and Masters from his home country, Tanzania, which incidentally, was also modeled after the British system of education, Kweku thinks the advantages of studying abroad are substantial:

> *...even if there were a Ph.D. program offered in my country, I would still prefer to go abroad because I think it's good to be an international person, a person who has experience of where the world is going. And sure enough, having come here, I now realize that there are things which I was taking for granted or just assuming, but now I think I have a different point of view.* (skap/I97-10/1-2)

Kweku is in the Faculty of Agriculture and his choice for a study abroad institution was motivated by regional location (North America), and perceived quality of the academic programs here. He had studied in Sweden for a short time and his experience was that the Swedish system of education was not different from what pertains in his country. Heeding the advice of some professors in his home university where he was lecturing, he

decided to come to North America. In his view "North American universities have these programs where they offer an intensive period of coursework, and they also teach about research". Apart from the course quality he was moved to choose the University of Alberta because of family concerns. He explains:

> *...when I read the brochure from this university, I was promised in the brochure that 'your wife will get a job; your children will be able to go to school..'. so I thought that bringing them here will be fair to them also. ...One has to make sure that, while he's getting his Ph.D., the family also does not lag behind.* (skap/I97-10/1-2)

As a devout family man, he did not want to sacrifice the wellbeing of his wife and children for his education. However, he was greatly disappointed when he found out upon arrival that his wife could not find a suitable job.

Kweku has also been confronted with issues of racism and discrimination both inside Canada and at the border, and to him the Canadian form of racism is more hurtful because of its subtleties: "here, people smile at you, and then they kill you".

YAW

Yaw describes his home country in East/Central Africa as " a peaceful country, a developing country with a lot of potential, basically agricultural." He had worked as a university administrator in his country for 8 years before coming to Canada. His reasons for deciding to study abroad were to

> *...experience what I've been hearing about and basically to get a different perspective of what life is outside Kenya. What kind of educational systems other people have. The other part was that it was an opportunity that came so I took it.* (skapI97-10/7-1)

And his impression of Canada also played a big part in the decision to come here. His romanticized impression of Canada, collected from various sources- interactions with people who have been here, books read and pictures seen in books and on television-

made him think Canada is "a place where people live in comfort, a place where you don't experience hardship, its just a wonderful place". The programs offered at the University of Alberta, in his field, coupled with the advice of friends, brought him to Edmonton.

After about three years stay in Edmonton studying at the university of Alberta, during which he completed a Masters and now enrolled in a Ph.D. in Education, Yaw thinks his initial romanticized view of Canada has altered greatly:

> *What I have in mind has been modified. The picture I had of western developed world has really changed because my view was based on hearsay, media, pictures and books. But coming here the realities are not what I had imagined...I have come to realize that things are not very different from back home. They may be better off in terms of certain facilities but you still see the same problems that we face back home- poverty, drug issues, a number of things that clearly wasn't what I expected. ...I am not disappointed, rather I think I am glad that I now have a true picture of what pertains here.* (skap/I97-10/7-7)

KOFI

Kofi, the second of two participants from the southern Africa region, studied in another university in Canada (after going through elementary, secondary and first degree in his home country) for his masters before coming to the University of Alberta. He is registered in a doctoral program in the Faculty of Education. He returned to his position as a university teacher after his masters program in Canada. However, he decided to go abroad again because

> *...the university in Malawi has no doctoral program in education and the university has always encouraged faculty members to do their advanced degrees outside. The university believed this would broaden their knowledge so they would not be restricted to the knowledge they have in Malawi alone. It further believes that , at least through the social interaction with other people and getting to have different perspective of things, faculty would come back with different perspectives to enrich the curriculum.* (skap/I97-10/4-2)

Kofi applied to come to the University of Alberta basically because some of his professors at the Canadian institution where he studied for his masters strongly recommended this university.

KWAME

One of the three participants from West Africa, Kwame is in a doctoral program in the Faculty of Engineering. He had obtained his first degree in Ghana and an MSc in the United States where he also worked for about 18 months before coming to the University of Alberta. He chose to come abroad for further studies because he felt he needed to get a worldview.

> *In terms of education and in terms of even economic development every nation has gained a lot from learning from others. Sometimes in Ghana information we get from abroad is a bit skewed so it is imperative for one to experience how things are done in these other parts of the world in order for one to be able to develop the right and different perspective.* (skap/I97-10/3-10)

The size of the University of Alberta and its diverse course offerings was what attracted him to come here. Kwame has participated in various departmental programs, including a drive to recruit international students and he has also been active in the Graduate Students Association as a representative from his department. These interactions and similar experiences in and out of campus led him to sum up the Canadian psyche, as he sees it, thus:

> *...the Canadian society is purely British with quasi-American characteristics- mostly conservative. What I mean by conservative is that they don't make their reactions open; rather than telling you directly what they think of you they rather tell somebody else. On the other hand the American society is very open, they talk about everything and this makes things easier for foreigners like us who need adjusting to the expectations of the new society.* (skap/I97-10/3-8)

KWESI

Kwesi is the other student in the Faculty of Engineering. He is from Uganda. Of all the participants, Kwesi is the only one who had studied abroad in another African country apart from his own. He obtained the Bachelors in his country and a masters from a neighbouring African country, Tanzania. Before coming to Canada he had taught for about three years in a university in his country. Though he came abroad for further studies because the doctoral program was not available in his field in his home country, he feels that

> *...having come here, hindsight tells me that it would be good if we developed the capacity to train internally. If we had a Ph.D. program at my university and people ask my opinion whether or not they should go abroad for further education, I think if the facilities are sufficient in Uganda I'd advise them to do their doctoral programs at home. I know there is the advantage of getting exposed to different ways when you study abroad but I also believe people can be exposed to different ideas through other ways than spending a lot of time abroad. For example through international conferences, short time working visits, sabbaticals, etc.* (skap/I97-10/5-1)

Like Yaw, Kwesi was moved to come to the University of Alberta by friends in his country who are University of Alberta alumni. One other thing which enticed him to choose this university was "the cost of living in Alberta which they said is somewhat lower. So choosing from the four reputable Canadian universities on his list, he "decided to come here because of the cost of living." Kwesi has been active on the campus as well as in the community and he thinks that "all things being equal my studies here have been good and I think I have discovered a lot of things which I think will advance my profession".

It is clear from this profile of the study participants that they are all mature students with experiences in various sectors of life. Much more, most of them have worked in the university system in their various countries, after several years in those institutions as students. Six of them had study abroad experience before coming to the University of Alberta and three had studied in other universities in Canada while another three are

having their first experience of life abroad. Furthermore, this group reflects a range of sub regional diversity as well as fields of academic specialization.

4.3 The Issues

Interviews conducted for this study covered all three facets of education that African students are exposed to in their sojourn at the University of Alberta, namely, formal, nonformal and informal education. The formal educational experiences dealt with issues concerning their classroom studies: lectures, presentations and thesis research. Their nonformal education experiences included organized involvement on the university of Alberta campus but which was removed from the formal classroom academic programs. The students' involvement with campus associations, relations with their peers, professors and various levels of university administration outside the classroom, involvement with the International Centre and the libraries were discussed under nonformal education. Their informal education experiences focused on their relations within the wider community of Edmonton and beyond, including their involvement with churches, associations outside the university campus, the media, and cyberspace. Also included here are their observations as they interact with people and other personal incidents that in one way or the other, influenced their perception of Alberta and Canada and also helped shape their view of global issues and their place in the world as global citizens.

The second major part of the interviews focused on the internationalization of the University of Alberta. The way foreign students see the university as international and the way they see themselves in the curriculum and pedagogies employed in their classrooms go a long way to affect their view of the practicality of global citizenship.

4.4 Global Issues : Awareness and Understanding

Throughout the literature (Kauffmann, Martin & Weaver, 1992; Goodwin & Nacht, 1988) study abroad is believed to endow students with a global perspective- knowledge, attitudes, skills and values- which is expected to lead them to better understanding of the

world they live in and ultimately to improved international relations and global understanding. Goodwin and Nacth (1988 : 57) further describe this goal thus:

> Students in this way become, ... more mature, sophisticated, hungry for knowledge, culturally aware, and sensitive. They learn by questioning their prejudices and all national stereotypes. They ask the meaning of national culture. Their horizons are extended and they gain new perspectives.

Students do not only again a better understanding of the world. They are also expected to gain an orientation to the transformative paradigm so that their understanding of the world would be reflected in their critical approach to understanding global issues as discussed in chapter two. Thus, as participants make similar statements to the quote above, their opinions will be analyzed in the context of the critical paradigm of global education.

In discussing the issues of international/global perspectives there are two main levels on which this could be determined: changes in students' perception of the host country, and also their home countries, due to their new experiences, and changes in their understanding of global issues (Kauffmann, Martin & Weaver, 1992). This study will utilize these two levels to explore the development of participants' global awareness and understanding of global issues.

4.5 Changes in Perception of Both Host and Home Country

An important dimension of the concept of global education as discussed above, is what Hanvey, (1982 : 28) describes as the "recognition or awareness on the part of the individual that he or she has a view of the world that is not universally shared, ...that others have views of the world that are profoundly different from one's own". Many writers such as Thorpe (1988) and Wieber, (1982) tend to believe that mere contact between societies leads to this kind of awareness and thus their emphasis on international experience through travel abroad. Such people assume that if individuals are simply given the opportunity to interact, mutual understanding and positive attitudes will ensue. Indeed one of the most frequently advanced arguments about the merits of study abroad

is its supposed ability to help students create more positive attitudes towards people of other cultures. But the history of the contact of cultures throughout the world does not back this opinion. Adherents of global education believe that the awareness described by Hanvey (1982) comes about not merely by cultural contact but also by individuals' willingness to accept and empathize with the cultural viewpoints of other people and critically learning from such experience (Toh, 1993; Selby, 1993; Zuber, 1994). Thus the quality of contact or the paradigm which shapes conditions of contact are important here. For example, commercialized tourist contacts can reinforce stereotypes, prejudices and ignorance and distorted views of "exotic" cultures. This position is also heavily supported from the literature in social psychology which takes the view that cross-cultural contact leads to favourable attitude changes only under certain conditions, such as a supportive environment, individuals' preexisting attitudes and expectations, and ability/opportunity to go beyond superficial interaction in the new culture. (Gudykunst, 1979; Brislin, 1981)

The views of participants in this study tend to reflect this latter school of thought.

4.5.1 Expectations

The majority of the participants in this study had been abroad at least once before coming to Alberta so their expectations of life outside of their own countries could not be too unrealistic. However, impressions about Canada that they had picked up in books, films and in the media somewhat raised their expectations, in some cases, like Yaw who thought Canada was

> *...heaven on earth...having seen pictures and read books, seen TV and all that, you get the impression that this is a really advanced place and you want to see it for yourself. A place where people live in comfort, a place where you don't experience hardship, it's just wonderful.* (skap/I97-10/7-1)

had problems gaining the right attitude and awareness needed to understand the Canadian society. And even for those who knew that Canada was no "heaven on earth", the worldwide association of Canada with "peace and tranquility", especially seen in

contrast with the United States, gave them unreal expectations. Their reported experiences of racism are good examples. Racial problems in the United States dominate all discussions of racism in North America and in the world media and many are those who tend to think that racism is an exclusive problem of the United States. This wrong notion elicited the shock some of my participants felt when confronted with racism in Canada:

> *The very first day I came I was on the bus and all the seats were filled except the seats near me. It really hit me hard. I felt I was unwanted and that there was something wrong with me that nobody wanted to sit near me... What I have realized here in Canada is that there is the element of racism, but there is also a lot of artificial smiles and very subtle forms of racial discrimination. It is almost as if it is not there but I will not say this is a racism free society.* (skap/I97-09/9-7)

> *Canadians are very hypocritical, I will tell you. People tell me, and I agree, that Americans are better than Canadians in one front: Americans are not hypocritical. They hate you; they tell you that they hate you. But the Canadians will smile with you while killing you...* (skap/I97-09/1-22)

> *...I always thought that racism was rampant in the US and non-existent in Canada, but when I came I realized it was here too. Once in a while you will get the in-your-face kind of racism. The Canadian kind of racism is very subtle and very dangerous because you cannot really tell whether they like you, you only have to look into faces and the way they behave towards you sometimes to be able to tell. But a friend of mine tells me that in the US you see someone and outright the person will make it clear to you if he/she doesn't like you.* (skap/I97-11/2-12).

In response to a post-interview questionnaire participants indicated that they had not received formally organized orientation before coming to the University of Alberta. However, through various sources, they had collected as much information about Alberta as they could. For example, Kofi revealed that

> *there was a Canadian professor who gave me some orientation about Canada. This professor exposed me to Canadian newspapers, magazines and pictures.* (skap/Q98-9/4-1);

For the three participants who had studied at other Canadian universities before coming to the University of Alberta although they had a first hand knowledge about Canada, they knew little about Alberta. In sum, all participants acknowledged they had some knowledge about Alberta/Canada, albeit too scanty to prepare them adequately for the socio-cultural changes they were to meet here. Most of this knowledge was acquired through personal reading, previous learning in school and friends:

> *...I had studied about Alberta in my geography subject when I was in secondary school. At the University of Malawi, we had lecturers from Canada. When I started to teach in high school, my colleagues in the staff-room were Canadians.* (skap/Q98-9/4-1)

> *...I had read from home libraries through personal initiatives. I also met a Canadian family before I made the decision who gave me more information as well as became family friends.* (skap/Q98-9/6-3)

> *First I studied about Canada widely in primary and secondary geography. Second, I had a penpal when I was in my tenth grade. Third I knew someone who happened to have come to study in Canada. From him I learned about Canada. I also knew that Canada was a sort of welfare state, which appealed to me, having had a socialist background myself.* (skap/Q98-9/1-1)

However, three participants had next to no knowledge of Canada and Alberta. Apart from "correspondence with a fellow African friend", or "very limited information on the temperature swings", or "just a brochure [from the University]", these students had to take the blind leap forward into Canada and Alberta, hoping that everything would fall in place when they arrive.

4.5.2 Level of Support

Apart from the rather unrealistic expectations and wrong notions of racism in Canada which made most of the participants develop negative attitudes towards the host country. They were also affected by the lack of an adequate level of

support they had expected. Having been accepted to study in Canada most of them did not expect any trouble with Canadian immigration in processing their papers. On the contrary they had horrible experiences processing their papers to come here, experiences which some interpreted as harassment:

> *When I got admission to come here I felt I was unnecessarily harassed in processing my papers. When you get to the border you are openly harassed. In Nigeria people pay for visa and when they are refused for very flimsy reasons they don't get their monies back, yet within Canada the image given is that of a society which loves and accommodates foreigners. All these give Canada a bad name outside.... The type of reception you get at the embassy is appalling.* (skap/I98-04/8-3)

> *It seems Immigration Canada and the Foreign Service are on different agendas. ...the image of Canada you find when at the border is quite different from what you get when you are in the country. In the country, Immigration Canada officials operate by the rules but at the border officials seem to interpret the rule to suit their own whims. ... In the embassies abroad also, especially those in the Third World countries, there is extreme arrogance shown by officials that is very different from what you find in the country when you come here. I think some of the Foreign Service officials need to be brought back home and retrained, because I believe they do not understand the philosophy of the country.* (skap/I97-10/3-7)

> *The application for a visa to come to Canada is a very long process, a very tedious process; it's a very, very harassing process. ...even when they know that your program starts in two months, they tell you you can't have your visa until three months elapse. They take your blood samples, they take it outside the country to be analyzed, any time you go to ask them they tell you the result is not yet in, you book your airline , then you have to cancel again and again; they ask you for every information about you and you feel that they only actually want to harass you.* (skap/I97-09/1-21).

These responses of students who came from different countries in Africa show the level of frustration some of them had before coming to Canada. These frustrations obviously affected their attitudes towards the host country, judging from the passion and hurt with which some of these experiences were related, long after the incidents had happened.

Inside Canada churches provided some support that was missing in other sectors of their lives and the encounters in the churches have been, in the main, very positive, though not without some negative connotations. For example, Kwame noted:

> *Generally, I think they are okay in their relations with me at the church ... I feel comfortable in this church though I also feel there could be limitations in terms of may be, my chances of ever becoming a church elder or leadership in some form.* (skap/I97-10/3-9)

Kwesi's perception of the church community and the support he has had is without limitations:

> *There is a wonderful church community in here. ... the church community tries to welcome international students and make them comfortable. When I came a family took interest in me and they assisted me and kept me happy until my family joined me. They invited me to thanksgiving, Christmas, etc in their home and they took me to see hockey games and other social and entertainment activities. They go to the Baptist church and I am an Anglican but they did not pressurize me to join them. Generally within the Christian community there is a lot of support for foreign students.* (skap/I97-10/5-8)

Kojo also had similar experiences of unqualified support from the church community in Edmonton:

> *In the church its more friendly and more informal, in fact that's one place where people are genuinely interested in knowing about what goes on in my home country, and the environment is quite friendly. If all the various corners of the university campus (or Alberta, or Canada in general) were the same as the church then for sure things will be much better for me and I can then agree that we are really working fast towards global citizenship. In church people are generally concerned and I have seen these concerns through actions. One fellow student from Malawi learnt that his child was seriously sick in his home country. The whole church came together to offer him help by way of arranging to bring the child from his country to receive treatment here. That I think is a genuine show of love. When families of foreign students arrive some church members*

even offer to pick them up from the airport and offer them assistance they need to settle. (skap/I97-09/9-14)

This show of support that some participants got from the church was so overwhelming that, for those who experienced it, it made them feel very much at home in Edmonton. Kofi, for example, is less conscious of his minority status in the face of such support.

> *... welcoming and very warm and they always wanted to talk and chat with me, invite me to their homes, which has been quite a positive experience throughout. For example, when I miss church on a Sunday and I go the next, the concern people show tells me that when I'm not around people notice it and that I'm not just another statistic of church membership but actually people in the church care about me. That encourages me a lot. ... as I read in between the lines I see that there is genuine interest in me as a person and even the time that I have been there I have never felt that I'm a black person amongst whites, I mean I've never had those feelings in the church.* (skap/I97-10/4-16)

But not all participants felt that this show of support for foreign students in the church is free of charge. Viewed critically, some see ulterior motives in the support of some members of the church.

> *...the worst part of it is that it [the church] is used to corrupt people to join their churches. These people will not tell you directly; they will come and give you what they call a host family, and then through that this guy will be giving you a few things here and there, bringing you presents now and then, and then all that thing is to make sure that you join their church. And if you don't, then they lose interest in you. So it's not a question of whether you are trying to deal with me as a human being and as a person with certain values- good values of course. ... But if you think that you cannot change me, and then you disappear, then you are just indicating that your interest, was a way of corrupting me so that I change my religious denomination.* (skap/97-10/6-46).

The motives behind reports sent into churches by missionaries in Africa is another area of concern for some participants. Yaw sums up his feelings about this issue:

> *Majority of what I have read in this regard or even oral reports I have listened to tend to present the missionary as an explorer, some anthropologist, going to a place with a mindset, a special knowledge of the place and their interpretation of whatever they see is in the light of their own preconceived "knowledge" of the place; so they interpret things the way they want to, which may not necessarily be the way people there interpret happenings in their locality. And a lot of the information they report is not near accurate- most of the time very negative just to elicit and solicit the sympathy and financial support of people here.* (skap/97-10/7-15)

Generally, the vituperation generated by undue delays in processing their papers seemed to have given participants a negative first impression about Canada. However, this impression was positively altered for many of them once they got into Canada and started interacting in the community, especially in the churches. Asked in a post-interview questionnaire what aspects of Canadian culture/life they still felt negative about, the responses were varied, such as "there is no sense of morality- the concept of right from wrong is blurred"; "poor social interactions"; "the homosexuality"; "questions people ask following an introduction, e.g. will you go back to your home country?" and "widespread discrimination at work, especially against non-Canadians", but the immigration question seemed to have paled into the background once they got here and were confronted with other urgent problems.

4.5.3 Interaction in Society

While student expectations and societal support from the host country are important in helping shape students' perspectives, the level of their immersion in the host culture is perhaps more crucial if they are to understand the structural complexities that determine differential access to production and distribution of the social, economic and cultural artifacts of the host culture (Toh, 1993). For foreign students, living with or being attached to a host family is one of the ways that enable them to gain some understanding of the host culture (Hansel, 1986).

Very few participants had access to host families when they came to the University of Alberta and for those who did, the experience was rewarding, as Kweku noted:

> *...the Baptist church has initiated a program whereby they try to allocate the foreign students who needed to have these host families who tried to familiarize them with the Canadian environment. And we are fortunate that we got this family of three elderly ladies... they are very kind and very understanding. These ladies have lived in Alberta for thirty-six years, and the way they treat us is no different from the way my grandma would treat me. Why? Because, unlike many Canadians, they know that we are also human beings like them save for the colour of our skins.* (skap/I97-10/1-47)

Another way students immerse themselves in the host culture is through community and extracurricular activities. The most common source of community involvement in this study was through the churches. Even for those who could not take time off their books to be involved in extracurricular activities, their participation in the churches was a source of interaction within the community that provided them an avenue to understand the Canadian society better and as these examples show, they ended up doing more of the teaching than the learning.

> *Outside the university I have been involved in a church where I worship. ...I have been a very active member there and I have had the opportunity to teach Sunday school. Right now I'm in one of their Commissions- the Missions and Services Commission which deals with issues relating to sending missionaries abroad. ...Some of the people in the church are ready to admit that they are ignorant and the church gives some of us the opportunity to share our experiences and it has been quite a helpful experience. The interest of the people, some even say, "Oh we didn't know that there is a country like Malawi but once you told us we looked at a map and we found it".* (skap/I97-10/4-16)

> *Within my church, in the conversation I have with people after service, people generally want to know what is happening in Uganda and some also wish for me to confirm the good news that they are hearing on the news about my country- my country is supposed to be an example of economic success in Africa. When I tried to explain the potential problems that could still be in the system, they weren't interested in such detailed*

analysis...it seemed that I was giving myself a headache trying to analyze the situation to them. (skap/I97-10/5-8)

Participants also immersed themselves in the host culture through association with other Canadians in clubs and societies. In this regard the International Centre provided the platform for international students to interact with their peers and the community. The Bridges Speakers Program, for example, gave international students the opportunity to go out to schools, the media and community groups and talk to them about issues concerning their countries. International students have found these speaking engagements rewarding, both in the education about their countries they are able to provide and the insight they gain of the Canadian society. Kojo has been involved in activities of the International Centre and had this to say:

I have learned some new things out of the interactions I have had and in terms of what Canadians think about Africa, their knowledge about Africa etc; it was something I had no idea of. I have also learnt new things about people from other countries and these have given me a better understanding of them. (skap/I97-9/9-13)

Akua has also been involved in activities at the International Centre "as a peer leader and a Bridges Speaker". She has also been involved in other student organizations, including the Graduate Students Association as a departmental representative, and with all these she finds that, "generally, most people/students here are very amiable, courteous and friendly."

Kweku's involvement with the International Centre has taught him some significant things about what some Canadians think of Africa:

Many people think of Africa as a bush. When you speak of Africa, the idea that comes into the minds of some Canadians, a normal Canadian who has never traveled abroad, is a bush or a place where people are not living as we live here. That's why after a speaking at a school, they asked me questions like: "do you have houses there? Do you have roads?" , or something to that effect, which are very queer questions to ask. I think this

is reflected in the fact that the Canadian looks at us Africans here as people who are enjoying more than we deserve. So from these programs I think they learn, as generally, many Canadians are ignorant of what is happening in Africa. (skap/97-9/1-44).

Sometimes, interaction within the community came very informally through such places as shopping malls or through organized activities like community league clubs. Through his interaction with people in the malls, Kwame says

Here you meet virtually all kinds of people and I think that they are used to the presence of blacks and foreigners, and hearing other forms of English so there is generally no extraordinary reaction. In fact even where they do not understand your accent, they try to. All said and done there were some shocks which I think is only natural. ...In this society the issue of "each one for himself and God for us all" is so pronounced. Also, as a foreigner, you need to work harder, over and above what everybody else in this society would do in order to succeed. No matter the level of acceptance you find that people still harbour some prejudices about you at the back of their minds. (skap/I97-10/3-10)

It is also through interaction in the community like in Community League Clubs that Abena, for example, encountered racism.

We've had the experience where there should be team work but initially your kid is left out. It is when your kids make sure they are performing that the other kids start trusting them and passing the ball to them. ... Sometimes it's even the organizers who do not want to deal with your kids. (skap/I/97-10/10-18).

For most of the students in this study, the opportunity of seeing Canadian institutions such as education, politics, or values and lifestyles and the comparison generated by the contact have altered their viewpoints about issues and problems of development in their home countries.

In the area of politics and social organization, the feeling was that Africa has a long way to go to gain the openness that is present in the political culture here. Kwesi shows how his attitude towards Africa and his home country is affected by his sojourn here:

> *After almost 12 months here at the University of Alberta there are some things I have learnt that sure changed the way I thought before. First of leaving my country and coming here. ... I just hope that when I go back I do not slip back into my old routine of doing my job and not caring about what happens to the general society - I hope to be able to contribute, in whatever small a way, to change our lot. I must also say that coming here has also brought to me certain things that I had taken for granted at home. I now appreciate certain aspects of our culture which I took for granted while in Uganda, but which are missing here. Back home our families are more knit together, assisting each other more often and relationships are better.* (skap/97-10/5-3)

The differences in respect of human life and other human rights is what bothers Kwame about life in his country as compared to what he has seen here:

> *...Coming here I realize that the situation is different: you can't just get up and kill somebody because you have a problem with him, no matter who you are, and this actually makes life here worthwhile, I think. Other African countries... all have created situations where killings are rampant and abuse of human rights are rife. This has driven a lot of people out of these countries, people who would have helped with the development efforts of their countries.* (skap/I97-10/3-5)

The post-interview questionnaire also asked participants to list aspects of their home culture/society they still felt negative about. The answers were pretty much the same for most of them: "corruption and lack of honesty"; "nepotism, tribalism, corruption, complacency"; "men domination of women"; "the political system" and too much authoritarianism in society. On the positive side all participants mentioned the social cohesiveness, and the sense of community. Indeed Kweku, our agricultural economics student from Tanzania, sums up all the nostalgic feelings African students abroad have about Africa in these words:

> *Brotherhood, sense of togetherness ... because that is what it means by society. Because that way, a lot of problems get solved. Because that provides one with a sense of security. Have you wondered why the suicide rate in Africa is lower than the rate in developed countries? It is not because Africa is richer. It is because African societies have a sense of togetherness.* (skap/Q98-9/1-2)

Obviously, it is the lack of social support here that most of them find unbearable about life in Canada. But even in the midst of this nostalgia about their home countries participants are able to appreciate things they would consider as positives about Canada: "generally non-violent", compared to the United States; "Canada is generally a caring society what, with health care and other social benefits"; "openness, honesty and transparency".

DISCUSSION

Many reasons have been advanced, through various studies, to explain the motivation for study abroad - lack of facilities in student's country of origin, opportunities for linguistic training, cultural enrichment and international experience (Lulat & Altbach, 1985). Also notable is the prestige that a foreign degree adds to one's professional standing (Goodman, 1984; Ekeh, 1970). Ekeh explains that a foreign degree, especially from a former colonial country, becomes part of the 'anti-colonial African bourgeois ideology' to show that they are as good as their former colonial masters because they have the same qualifications. The motivation for foreign study is relevant in the context of changes in perception of the host country depending upon whether these expectations turn out positively or negatively.

The major motivations for participants in this study generally agree with the literature - requirements for professional upgrade, lack of doctoral facilities in their countries and the desire to see how things are done elsewhere. But perhaps the priority, which I think comes as an adjunct to the professional and academic reasons, is the desire, as one of them put it, to 'get a better perspective of things globally'. As revealed in their profiles, most of them were educated in curricula that were heavily influenced by the British

educational system and this led them to develop some ideas about what things would be like abroad. Thus yearning to see the actualities of what their textbooks taught them about life in a Western industrialized country was, though not the primary motivator, yet a major push, once the opportunity for foreign study presented itself.

It is also conspicuous by its absence, that none of the participants mentioned the prestige of earning a foreign degree as a major motivation for coming abroad. An enhanced professional competence comes with prestige, that is obvious. But the reality is that unlike in the 1970s and 1980s when most of these studies were conducted, in the 1990s the "been to" mentality (defined as a signification that an individual has studied overseas and therefore has attained a special prestige) has lost much of its efficacy. This is due not so much to a change in attitude towards "been-tos", as to the large numbers of people in African countries who have attained the "been-to" status. Thus the sheer increase in the number of people in many African countries who have attended foreign institutions and earned foreign degrees has in the 1990s deflated the level of prestige attached to this achievement. The desire to advance professionally may thus be more relevant in the 1990s than the prestige factor in the 70s and 80s. The importance of the motivating factor in study abroad is that it influences students' expectations of the host country, which in turn affects changes in their perception of the host country.

Another important aspect of their expectations is obviously how they come by them. Education is the major factor here, but also relevant are the media, television, films, the Internet and word of mouth. Through these sources students gain opinions of what pertains in countries they have never been to. As the responses of participants indicate, the choice to come to Canada was based on what they thought they knew about Canada and Alberta - low cost of living, a peaceful country, and no racial discrimination. Thus coming from Africa, most participants had unreal expectations about life in Canada. These expectations generally cause negative feeling towards the host country when the reality sets in. Here I find the "national status" hypothesis which states that a "students' attitude toward the host country will be influenced by his perception of the status (superior or inferior) of his own country in relation to the host country" (Lulat & Altbach, 1985) quite interesting when applied in this case. By their educational orientation most of

the participants held Canada as superior to their countries, in many things, before their arrival here, but after their experiences here, the change is not wholesale. Their perceptions about Canada do not make a complete change. They acknowledge both the positive and negative things they have encountered here. In the same vein the inferiority complex that characterized their perception of their countries in relation to Canada, takes a shift - positives are recognized and negatives emphasized. This finding would agree with Klineberg and Hull's (1979) study which found only limited evidence in support of the "national status" hypothesis.

The level of support students get in the host country affects their perception of the country. The study abroad experience is more likely to produce favourable attitudes if positive and intimate interaction with hosts occurred (Amir, 1969; Hull, 1981; Surdam & Collins, 1984). A major concern with most previous research has been the issue of language: lack of adequate language ability prevents foreign students from interacting in the host society and therefore their inability to understand services and resources available for their support. The language obstacle was completely absent in this study. With all participants having had at least twenty years of education in schools whose medium of instruction is English, none of them had any difficulty functioning in English while in Canada. However, as new arrivals in any society, they needed some support from their hosts to get them involved in the society.

The experiences of most of the participants with obtaining travel visas into Canada even after they had been duly accepted into Canadian institutions, the level of discrimination some of them suffered on arrival here, and the spectre of "broken" or unfulfilled promises set them back in their attempts to accept and integrate into the new society. The fact that participants acknowledge Canadian institutions such as the churches for positively supporting them is evidence that they are able to separate the negative experiences from the positive ones and that rather than having a wholesale, about-turn change in their perception of the host society because of the negative experiences, what happens in them is a shift in perception: not completely rejecting but also not completely accepting what they had come to know about the host country. The study abroad experience has altered their perceptions in the direction of reality as they have come to perceive and experience

it. This shift in perspectives has come to colour all other ideas they had about global issues and global citizenship, as will be seen later in subsequent chapters of this dissertation.

The general solution applied to mitigate some of the problems foreign students are likely to encounter in the host countries is the pre-departure orientation. The literature is almost unanimous on the positive effect of orientation on the success of people who are crossing cultures, particularly in relation to issues of cultural adjustment and minimizing the effect of culture shock (Black & Mendenhall, 1991; Breslin & Pedersen, 1976; Breslin & Yoshida, 1994; Tonkin & Edwards, 1981). In the area of study abroad, Goodwin & Nacht (1988) identify pre-departure orientation as a crucial step in ensuring a smooth integration of foreign students in the host culture. Brislin & Pendersen (1976) advise strongly against the traditional "sink or swim" attitude; that is, going without any kind of training, because as they pointed out, " 'doing what comes naturally', varies from one culture to another and can be a perilous guideline for the sojourner"(p 28). Despite this overwhelming research evidence in support of pre-departure orientation, none of the participants of this study had any formal orientation before their sojourn. Most of them had to rely on friends, television, newspapers, films etc. to piece together information about the country of their sojourn. Recognizing that they come from seven different African countries, and that they began their studies in Canada at different times, this research shows that organized orientations may not be the norm.

However, whether or not pre-departure orientation would have made any difference in the changes that occurred in the participants' perception of the Canadian society was not covered by this study. While I am tempted to believe, judging from the overwhelming research evidence, that orientation would have prepared them better for some of the frustrations they faced here, a little microanalysis of some of their concerns advises some caution. For example, the belief that there is no racism/discrimination against minorities in Canada, one of the first falsehoods they had to encounter in Canada, is promoted even by Canadian institutions and no orientation would have provided information to the contrary. A classic example of this denial is provided by a published report of the Economic Council of Canada, entitled "Economic and Social Impacts of Immigration"

which concluded that "there is no significant discrimination against immigrants in general or coloured immigrants in particular" (cited in Reitz, 1993:32). The reality, however, is pointed out in Heikinhelmo & Shute (1986) in a study of 46 foreign students in Canada, including 14 Africans from countries which are represented in this study. All except 4 of the 46 students interviewed (91%) believed that there was racial discrimination in Canada. According to most of these students, discrimination is subtle or silent, but it does exist. Students reported various situations that they perceived to be discriminatory. Feelings of being discriminated against produced in some students insecurity and a sense of being unwelcome.

Interaction with white Canadians may also suffer because there may be a fear of being discriminated against. I believe all participants in this study would agree with this observation and remain puzzled after their experiences here, just as this commentator cited by Spencer (1995:5). "It remains puzzling how Canadians have been able to maintain a reputation for tolerance and harmony. What has characterized Canada has been an ostrich-like denial that a significant problem of racial hostility exists at all". (see also Henry & Tator, 1991; Reitz & Bretton, 1994; Codjoe, 1996.)

In all this study agrees with Flack (1976:108) that

> The sojourn and educational experience tends to engender a more sophisticated differentiated, personalized and concretized knowledge and perception of the host society, [and by extension the home country also], its achievements and problems, its peoples and policies, and of its way of life as compared to 'knowledge' and images held before. The result is a soberer appraisal of some of its features, values and practices and of their relevance to one's own role, one's field of activity, and one's own country.

As already noted, this ability of the study abroad experience to re-arrange sojourners' perspectives about home and host country, also goes a long way in re-shaping their view of the world they live in. The shift in perception of both host and home countries adds to their personal growth and obviously affects the way they view the world and their role in it.

Kauffmann, Martin and Weaver (1992 : 75) quote a student who had returned from study abroad as saying that the study abroad experience is "a journey outward, but also a journey inward" a change in self-awareness. The study abroad experience is as much a journey of awareness of oneself as it is about learning about other cultures (Adler, 1975). In other words, as students are exposed, during the period of their study abroad, to other cultures and other ways of thinking, their own cultures and ways of thinking tend to be affected significantly. The literature shows evidence that "attitudes towards the host culture and the home culture may be conversely related" (Kauffmann, Martin and Weaver, 1992 : 69). Increased appreciation of the host culture results in decreased appreciation or more critical view of the home culture and vice versa (Carlson and Widaman, 1988; Klineburg and Hull, 1979; Marion, 1980; Kafka, 1968). All the participants in this study experienced this change in attitude toward their home country in one way or the other during their study in Alberta. For most of them, though, their changes did not support an inverse relationship. They maintained both positive and negative attitudes of their home countries.

For the participants in this study, the study abroad experience seems to result in a more mature and critical analysis of both home country and Canada. Taken issue by issue they show a balanced and objective reflection of practices and have come to new or deeper conviction of attitudes towards their home country. This change in attitude, whether negative or positive, reflects their changing view of the world (Carlson and Widaman, 1988). Contrary to the assumptions of most North Americans that exposure of western culture and educational systems would result in foreign students' wholesale imbibing of western attitudes and beliefs, research results suggest that such exposure may be affected "in complex ways by attitudes and values brought by students from their homelands" (Abdalam and Gibson: 1984) and that long-term sojourns may not necessarily lead to students valuing the host country's way of life (see also Klein, 1977; Khimilu, 1981). Indeed Khimilu's (1981) study of African students in the United States from many countries found that students preferred their own values and their own ways of life. While this is reflected to a limited extent in this study, it is indeed more appropriate, from the concerns of participants, to agree with Flack (1976) that the study abroad experience engenders a "sophisticated, differentiated, personalized and concretized knowledge and

perception" of both host and one's home country.

4.6 Changes in Understanding of Global Issues

In their 1957 study, Sampson and Smith sort to distinguish between what they called "International mindedness" and "world-mindedness" of study abroad students. The difference between these two orientations of study abroad participants as they saw it, is that while internationally-minded students only showed an increase in knowledge about international affairs, students who gained in world-mindedness exhibited, apart from knowledge about, or interest in international relations, a sense of value orientation in their approach to global issues. In other words a "world-minded person is one who favours a global view of the problems of humanity, whose primary reference group is humanity rather than a particular nationality group, and who may or may not have a great deal of interest in and knowledge about international affairs. Likewise a person could be "internationally minded without being world-minded" (Kauffmann, Martin and Weaver, 1992 : 81). Thus the concept of world-mindedness agrees with what others have referred to as global perspectives (Hanvey, 1982; Selby, 1993; Toh, 1993) and which Hanvey (1982 : 1) defines as

> That learning which enhances the individual's ability to understand his or her condition in the community and the world and improves the ability to make effective judgements. ...with a focus on understanding how these are all interconnected and how they change, and on the individual's responsibility in this process. It provides the individual with a realistic perspective on world issues, problems and prospects, awareness of the relationships between an individual's enlightened self-interest and the concerns of people elsewhere.

It is in the light of this understanding of global perspectives and in the context of critical global education as discussed in Chapter Two that I engaged participants on their awareness and changes in their opinions on various global issues of their choice. In all three major global issues were covered: environmental care, human rights, and development. These were the global issues that participants thought were important to them both here in the sojourn and when they return to their countries.

4.6.1 Environmental Care

Participants' views about the issue of environmental care were varied but mostly, their awareness of environmental problems increased greatly by their coming here. Kojo, a student in the Faculty of Science notes:

> *On global issues like the environment at least one thing that I have become more aware of is the impact of this global warming. Back home we didn't see a lot of emphasis on this phenomenon but here there is a lot of information and I have learnt a lot about global warming and its connection to pollution and effect on the world as a whole.* (skap/I97-9/9-8)

Kofi, an education student also describes the knowledge gained here about environmental issues as "an eye opener" and he thinks what he values most is "the whole idea that the environment is ours and that I as an individual have got some small role to play and I need to do my part and so also with all citizens in preserving our environment". Another student of the faculty of Agriculture agrees and thinks that he has "gained a lot in this area" and that if Tanzania, his home country, was able to implement what Canada is doing as far as the environment is concerned, then "Tanzania would be a marvelous place to live in".

Whereas the emphasis on environmental care in Canada is a source of awareness to some participants, others think such emphasis is a misplaced priority for Africa right now. Kwesi, an engineering student from Uganda explains:

> *My area of specialization is close to the environment. Before I came here I thought the environment deserved and we should do as much as possible to preserve it for the good of ourselves. Now after being here has that opinion changed? Yes, slightly so. I see these guys here have more or less used up their resources and polluted their environment heavily unlike us. They have used up their trees etc. Now here they are they go and tell us we should preserve our trees, we should do this and that. I think coming here has made me realize that the priority must shift. The first priority in Africa is not to preserve the environment; it is to preserve the human species there. Before talking about trees, about crocodiles in the bush, before looking for grass to protect buffaloes and whatever, what about what's happening to our fellow men there. That's how my opinion has changed.*

Right now I get the feeling that our governments should not be talking about the environment as a priority. It should be discussed but it should not be the priority, the priority should be human welfare. (skap/I97-10/5-3)

This position is similar to the realization Kwabena, an agricultural science student, has come to, putting together things he had been taught in his country and what he has seen here.

There was this World Bank report which I read in a course back home. It was about the environment, what has happened to the environment. It talked about the developing countries; everything that was being discussed was about the developing countries- desertification, soil erosion, and all that- and it mentioned Africa, South America, and Asia. So what I gathered from this report was that the environmental problems are immense in the developing countries. So I came here; after some time reading papers and all that, I discovered that there was pollution here too. In fact, developed countries cause a lot of the pollution that is happening to the atmosphere, the acid rain and all that, and this is the biggest problem. That is what is going to erode these ozone layer; it's not what is happening in the developing countries. (skap/I97-10/6-16)

Comparing what happens in their various home countries to what they have experienced here about the environment, Adjo and Abena, students of the Faculty of Arts and Education respectively, think that Africa is way ahead of Canada in recycling and in basic environmental protection:

...what they would think about in the west as environmental protection and recycling, we already do it in a different form. I find that in Ghana we do our own form of recycling because we do not use a lot of resources in order to survive. ...when you buy newspaper or you type or print something out, you can use the back to wrap something up. The market women use it to sell their stuff, so that is recycling. Or if you get a plastic carrier bag, it is reused until it falls apart. If you have lorry tires, they are used for many things, e.g. shoes, milk tins are used to measure things. We have our own concept of recycling but it is not politicized as it is here. (skap/I97-11/2-9)

I think the first thing that comes to mind, is that I've come to appreciate some of the things we do at home in terms of things like consumerism.

People at home are more careful about the use of materials whereas here people are not sensitive about how they use the material; people at home are more conservative, more careful about what they use whereas here the capitalist system encourages people to spend more than they really need. ... At home we don't throw away clothes. I wore my sisters' clothes, even my brothers' clothes, I wore them until they were all used up. So in that sense, we do find many uses for one thing and I think we are far ahead in conservation and recycling. (skap/I97-10/10-7)

In terms of the use of land, Yaw, another education student, thinks a lot more is done in his country to preserve the environment than here:

Yes, I think we are more practical in Kenya than they are here, in terms of the way we do our farming, the kinds of fertilizers we use and the rotational system used as opposed to using chemicals and other stuff; I think these have positive long lasting effect on the soil. From the common man out there in the village, the environment is really well taken care of. Where I come from, a pastoral community, the people there have their own way of making sure that there is always grass for their livestock. They use the rotation method and they don't use any chemicals that would tend to pollute the atmosphere. On the other hand the kind of environmental issues that I see here are basically about pollution, industrial waste polluting the air, destroying the ozone and all that. I find it here being just a loud talk, telling people we know this is happening and they set up conferences and signing treaties and ratifying this or that but nothing really changes; the same industries use the same methods and continue with their pollution. (skap/I97-10/7-7)

This may be true in the ordinary mundane issues of daily activity, but from the "scientific" point of view, another Kenyan student from the Faculty of Science, has had different experiences and he thinks there is more awareness of the environment and its protection here than in Kenya:

Oh, there is a big difference. At least that is one positive thing I have come to appreciate about this place. Here there is more awareness and I think it is imparted right from the elementary school. E.g. in the lab when we use chemicals, even if they are dilute, we are not supposed to empty them in the sink and all students diligently adhere to this regulation, emptying them into the disposal bottles provided. It would be easy to just empty the

chemicals into the sink but these students are so conscious of the environmental hazard this would cause that they all see to it that they move to the disposal bottles to dump their chemicals. I'm impressed by that diligence. In terms of environmental monitoring, the impact of the population to the environment this country is way ahead of Kenya. Back in Kenya there's a lot of talk but little real action to ensure environmental protection; in the labs we used to pour out used chemicals into the sink without any sense of wrongdoing or even wondering where these chemicals go eventually. (skap/I97-9/9-8)

This scientific evaluation of environmental protection also makes Kwame, another engineering student strongly advocate for environmental issues in Africa to be linked with development, as is done here.

In Ghana there was this philosophy that taking care of the environment today would hurt our economic development. This view is from top government officials. In the mining industry for example, mine designers and policy makers seldom fulfil their promises of environmental standards. The desire is that economic development must come before everything else and this is actually a postponing of the environmental cost of such developments. ...The problem is that the IMF and the World Bank are supporting most of these projects and they also don't seem to care about the environmental hazards that these projects bring. Here, I think that there is the understanding that economic development should go hand in hand with environmental care because they have learnt serious lessons from their past experiences. (skap/I97-10/3-4)

The various perspectives of the global environmental problem shown by participants tend to reflect their academic orientation as well as their experiences here and what they think the national priorities should be in their home countries. This observation by one of them ties together the various strands of opinions on what their sojourn in Alberta has contributed to their understanding of global environmental issues:

...when it comes to the advanced issues like ozone depletion, westerners are more conscious of things like that than we are. This is because we do not have a lot of industries. On the rudimentary level we are as structured as they are, it's just that theirs is more politicized. ...because this society is more advanced, the type of waste that they produce is a bit different from

the kind of waste we have and our form of waste is not so much industrial but more household waste. With household waste we have ways of dealing with them. (skap/97-11/2-9)

DISCUSSION

The environment has become important in discussions about global issues. This is partly because of renewed interest and awareness due to scientific discoveries that have linked the survival of our world to the health of the environment and real consequences affecting the lives of peoples. Most importantly, however, the environment has taken on a hybrid of meanings, expanded into areas that directly affect day to day living on the earth and in so doing has engendered controversy among opposing social, political and cultural groups. Now the environment is understood to mean much more than "nature" or our surroundings or neighbourhood. It is now seen as a "social construction that results from the interactions of social systems with natural systems as people variously extract, utilize and manage natural and social resources to satisfy their needs and wants" (Fein, 1990:31). (See also Weston, 1986; Di Chiro, 1987). Taken in this light, environmental problems become enmeshed with the social, economic and political values of societies in which they occur, in reality, the whole world.

From the dominant social paradigm which began with the growth of industrialization and world capitalism (which viewed nature as subservient to human need and economic growth), a new environmental paradigm has emerged which sees people and nature as interdependent. This new paradigm puts a high value on nature and calls for "respect for natural and social limits to growth, a sense of empathy with other species, other people and future generations, support for careful planning in order to minimize threats to nature and the quality of life, and a desire for change in the way most societies conduct their economic and political affairs" (Fein, 1990 : 32).

Participants' awareness of environmental issues and their interest in specific areas of the environment question seem to reflect this new expansive dimension of environmentalism. As they all indicated, their sojourn has brought them into contact with different

approaches to the environmental problem and made them more aware of the global nature of the problem. However, this new realization and awareness has engendered different responses. Their different academic orientations and experiences here could explain this. While most of the science-oriented students seem to appreciate their new understanding of global warming and other scientifically explained phenomenon of the environment, the liberal arts and social sciences students tend to be concerned more about the ordinary, everyday mundane things people do to protect the environment in their countries. Comparing the simple, reuse of 'waste' materials in their countries to the highly scientific and industrialized process of chemical recycling here, they tend to conclude that the former is more practical, less expensive and more sustaining for the environment than the latter. But to what extent will these diverse positions influence change in Africa?

Another fascinating reaction to the awareness gained here is the argument by some participants that environmental issues are overblown here to the detriment of human welfare. This reaction borders on the old paradigm of viewing the environment as a hierarchy with humans on top and that the needs of humans must be satisfied before those of nature. However, current events have proved that the improvement of the environment is the only way of ensuring continued human survival on the planet. Thus the point by some participants that Africa is too poor to commit resources to environmental protection at the expense of human development is not cogent, scientifically, because a healthy environment is a prerequisite to human development.

Participants' views on this issue of environmental development may have been based on what has become known as Inglehart's post-materialist thesis (Inglehart, 1995). This thesis posits, as summarized by Martinez-Alier (1998), that "wealth provides the means to correct environmental damage and that wealthy people are environmentally more conscious because they can afford to care about quality-of-life issues". The problem with this view of the environment is that it takes a very myopic view of environmentalism and does not even seem to recognize the daily, mundane attempts in poor countries to protect their environments. It also seems to promote the idea that the poor are too poor to be green and that development can take place first, then with it the environment can be taken care of. But as the facts of economic development show economic development is never

enhanced by environmental degradation, a point eloquently made by Kwame in discussing the situation in Ghana.

A rejection of the post-materialistic view of environmentalism, however, does not preclude the point raised by many participants about the hypocrisy of some environmentalists in Canada and other North countries in looking at African and other Third World countries as the worst offenders of environmental degradation. Perhaps it is this preponderance of campaign and empty sloganeering that foreign students see here that makes them doubt the efficacy of the whole environmental movement in ensuring sustainable development in the South. Ransom (1992 : 3) echoed the concerns of many participants when he describes what he calls a lack of green justice:

> ... unless the evidence provided by scientists and our own eyes deceive us, the threat to the environment comes from what we consume in the North. It does not matter which measure you take-against emissions of greenhouse gases like carbon dioxide and methane, ozone-depleting chloroflourocarbon (CFC) gases, toxic or radioactive wastes, garbage or chemicals - the degradation of the earth and the threat of global warming comes from the wealthy minority who live largely in the North. It is also a problem for the poor majority who live in the South ... but the CFC gases that punch holes [in the ozone] come from the North. Besides, the people of the South are more vulnerable to environmental disasters from say rising sea levels or soil erosion than we are in the North.

The last part of this observation sends an ominous message that cautions against seeing environmental problems only through local lens. This applies as much to attitudes in the North as in the South. Most participants in this study see environmental problems only "through local lens", that local recycling and crop rotation are enough to ensure a safe environment. The fact of the matter is the environment has no limits and so also does the effect of its degradation. The phrase "global environmental issues" encompasses the wide range of problems and issues related to the environment that have global implications. Some, such as chlorofluorocarbons (CFCs) are global by nature. Released into the atmosphere they contribute to the global problem of ozone depletion irrespective of where they are emitted. Also problems relating to the exploitation of global commons, that is resources shared by all members of the international community, such as the oceans, sea-bed, atmosphere and outer space affect all countries notwithstanding who is

guilty of the exploitation. No matter how "nauseating" the "politicization" of environmental issues may be in Canada, no matter how informed African students become about the hypocrisy of the North towards global environmental problems, the fact remains that the net effect of environmental degradation affects African and Third World countries more. Pessimism and laissez faire attitudes as reactions to the current environmental approaches of the North, are not viable options for foreign students from Africa in Northern countries. There is the possibility though that with the continued growth of the global/local environmental movement in Canada, participants would come to appreciate the connection between the global preservation of the environment and the survival of human life in Africa and the Third World.

4.6.2 Human Rights

All the participants in this study showed knowledge and awareness of the United Nations Declaration of Human Rights and all seemed to have at least a basic knowledge of what constitutes a human rights violation under the UN Declaration. However, many expressed concerns about areas of human rights that they thought were more urgent to global peace. Poverty in Canada and other countries of the North is seen as a serious violation of human rights:

> *One would think that the western developed world is far ahead in terms of human rights but when you come to see the level of poverty in the US, Canada and Britain, that's a shocker. You don't expect to find that level of poverty especially when the media overemphasizes the level of poverty in Africa. Of course we have disasters, droughts and things like that but you would have thought that for such noise made about poverty elsewhere, you would come here and find that everyone has a house or at least some shelter. It is a great shocker.* (skap/I97-10/10-8)

The idea that reports of human rights violations in the South are overblown by North media just so they could paint a bad picture of these countries is a concern to some participants. One sociology student comments:

The one thing that struck me when I came here was how they always perceived our country or Third World countries as countries that constantly violate human rights. I'm not saying that there are no human rights violations in the Third World but I think sometimes one has to put such violations into context. ... I guess what I'm trying to say is that we do have human rights problems, I'm not denying it, but what depresses me is when they sit here and pretend they know everything about us and decide and determine what is good for us regarding human rights. (skap/I97-11/2-10)

She would rather like to see people within the Third World countries themselves form grassroots movements to stamp out human rights abuses rather than have it imposed from outside. But even before any grassroots action is taken, we must be sure what is being considered as human rights violation. Does it vary by geographic location? Kofi thinks the answer is not so clear:

...I realize how just taking the human rights blueprint from here and taking it to Africa and expecting to implement it exactly the way it is done here will bring problems and it might not work. Because of the broadness of some of these issues, the challenge to me is, to begin to question myself whether I do understand what human rights are all about, and at the same time whether we are not using some of these words merely as buzz words with no universal meaning to all people. ... We talk about human rights but what does it mean? ... Things like capital punishment are considered to be against human rights but some of those so called democratic countries practice capital punishment, and yet these are the same countries that are pressurizing African countries to democratize, to change their constitutions and uphold human rights. (skap/I97-10/4-6)

On the international scene the practice of human rights is ambiguous. Thus while there is so much talk of upholding human rights globally, some countries of the North play double standards here. Kwabena notes that whereas at the national level some of these countries do safeguard human rights, yet internationally, they do not live by their preaching on human rights:

...take the case of Iraq for example, the issue of human rights does not exist because the Iraqi people have been bombed now and then because of the hatred of Saddam Houssein. So where are the human rights when you go and kill innocent people of one country and you turn and criticize the

killings of people in another country. ... The interpretation that one gets about human rights practice globally is that it is a tool that is used only to serve the interests of some powerful nations. (skap/I97-10/6-20)

For those who have had the personal experiences of living under repressive governments, the situation here with regards to human rights, in spite of its obvious flaws, is much better than what they have back at home. The following statements from participants from three different countries espouse this observation:

...these guys here have got their rights; they are respected and it doesn't matter very much if there are class differences. ... You have rich fellows here, you may have middle class and lower class fellows but they can all go to Safeway and shop there, which is not the case in Uganda. ... people do not have the opportunity to rise economically as they do here. (skap/I97-10/5-4)

Personally, I am against the capital punishment, no one should play God, and this is what the Rawlings era introduced to Ghana politics. It also introduced rampant killings of innocent citizens by people who have personal axes to grind or plain criminals, but who could not be stopped because that was the language of the government. Coming here I realize that the situation is different: you can't just get up and kill somebody because you have a problem with him, no matter who you are, and this actually makes life here worthwhile, I think. Other African Countries like Nigeria, Kenya, Zambia etc all have created situations where killings are rampant and abuse of human rights are rife. (skap/I97-10/3-5)

The fact is that there is more freedom here, freedom of speech for example, is highly regarded. Talking about Kenya also since the introduction of Multi-party system at least there has been more openness in comparison to when the country was under a single party but still I think over here people are more aware of their rights though, I must note also that sometimes the issue of rights are taken to the extreme here, especially in cases where people claim rights to advance their immorality so to some extent the freedom is over-utilized which is almost as bad as when it is under-utilized. (skap/I97-9/9-8)

In spite of the varied opinions they have about the global issue of human rights, all participants have either through participation in associations, or through their readings or through personal experiences, gained a lot of insight into the question of human rights by

their sojourn in Alberta. This observation by Akua adequately sums up the feelings of other participants in this study;

> *I belong to Amnesty International and being a member of that organization coupled with some of the courses I have taken here, especially one on Global Education, have sensitized me the more about human rights issues and living here in Canada and seeing laws that protect women against human rights abuses obviously give me a different perspective on this issue as to what can and should be done to prevent human rights abuses. Through these experiences here I have been able to delve more into the concept of human rights and now I think I am outraged about the level of denial we have in Nigeria. ... coming here to see a different system has brought the level of oppression in Nigeria to a higher level in my estimation. Now I look back and say "Oh my God we were in bondage in Nigeria, we thought we were having some success with our activism but we were still in bondage". It's made me angry, really, really angry and also made me think that we need to work harder for our freedom. We don't live in a free society in Nigeria.* (skap/I98-4/8-3)

But perhaps one single human rights issue that participants in this study are unanimous on, and which they had all come to learn about only by coming to Canada, is the issue of aboriginal or First Nations rights. Some were passionate about what they had come to learn about the situation of aboriginal people in Canada. To Adjo, who had studied in eastern Canada before coming to Alberta, it was an eye opener:

> *I think my first year in Canada I didn't know much about the country, but when I moved to Alberta, I watched a lot more documentaries on Canada and I read a lot more about Canada then I realized there were some issues here.... Because Alberta is closer to the reserves and the Northern communities, I got more exposure and I was also in a class with a native woman who talked a lot about their experiences and I realized how they could also be violating human rights but not recognizing it. ... To me it is very important that I know about the plight of the natives in Canada. Knowing about their plight, getting to know why their situation is as it is, and not necessarily because they are lazy as most Canadians are inclined to believe, makes me realize that the problem is systemic and it cannot be resolved by throwing money at them.* (skap/I97-11/2-11)

On campus and within the community, some participants learnt more about the aboriginals from their Canadian peers but their own observations and experiences did not lead them to believe everything they were told about the aboriginals. For example,

Kweku was travelling with a Canadian friend to Banff where they had to drive by some native reserves. His friend commented that the "natives don't want to integrate. They don't want to join the system and participate in the economy". On hearing this comment, Kweku's reaction to this incident as he recollected, was one of shock:

> *I could not imagine that such a well-informed guy could have so narrow a view. Whether it is intentional or inculcated in him I don't know. These are people who have been thrown out of the system, thrown into the reserves, and most of them denied all resources that could really help them to develop, and still people feel that they are the cause of their own problems.* (skap/I97-10/6-22)

Participants who have had interaction with aboriginals in this country are even more outright in empathizing with their cause:

> *I've seen some natives around and I've also been to some places downtown and listening to what some Canadians say about the natives, even some of my classmates, that they are lazy and that they deserve what they are getting, you get the feeling that there is a lot of racial dislike for the natives. It's like battle lines are silently drawn and natives are expected to know where they belong and expected to stay there in order to maintain peace in society- you go downtown and you see that natives live alone, together with other natives and on their reserves they are ostracized from the rest of Canadian society. But what I have noticed also is that the natives are more willing to help foreigners; if you need assistance and there are any natives around they are more eager to and more genuine about their help.* (skap/I97-9/9-9).

Abena who was very critical of the incidence of racism in the Canadian society had a similar view of the Native communities and people:

> *The three years that I've been involved with the First nation reserves you feel like you are at home. ... Their way of life is different. It is not money-driven. Competition is not the thing, so they kind of accept you for who you are until you prove otherwise.* (skap/I97-10/10-19)

Some have learnt valuable lessons from what they have seen in Canada of the aboriginals:

> *It reinforces my belief that once a people are not properly educated they can be endlessly manipulated. Just like back home, how the politicians manipulate the masses because they are uneducated.* (skap/I97-10/5-4)

In order for this injustice to be removed Canadians may first have to acknowledge, as Kwame advises, that the situation of the Natives in Canada is a human rights problem because

> *...however well settlers have helped develop this land, the fact still remains that this land is for the Indians, this is their land and that fact needs to be recognized in dealing with them. Although there are enormous problems to overcome in seeking a solution to the problems of the Natives, it is nevertheless worth doing.* (skap/I97-10/3-5)

DISCUSSION

As with the environment, the multiplicity of issues that can be considered under human rights and the variations in interpretations given to it in social, political, academic discourse, and the media tended to cause some apprehension in the minds of participants about the universal efficacy of human rights. Of course international human rights standards are built on the principle of universality, the fundamental understanding that they apply to all nations without exception. But as participants noted what they have seen and read in the media is a far cry from this principle of universality. Indeed the marked disregard for the universal application of human rights, globally and especially in the North, prompted Human Rights Watch to note:

> The major powers showed a marked tendency to ignore human rights when they proved inconvenient to economic or strategic interests ... the US government [for example] displayed the arrogance of a great power in obstructing the strengthening of international human rights standards and institutions. Its actions reflected a cynical view of human rights as standards to be embraced only if they codify what the U.S. government already does, not if they enshrine what the American people ought to achieve (Human Rights Watch, 1998: xiii)

The arrogance described here is what some participants saw as hypocrisy and which they duly criticized. But it must be pointed out for those who would use this breach of the universality of human rights as an excuse to argue against criticism of human rights abuses in their own countries, as some participants felt, that this arrogance/hypocrisy is not the ideal for global standards. In this regard I would agree with former United Nations Secretary-General, Boutros-Ghali (1992: 99) that "underlying the rights of the individual and the rights of people is a dimension of universal sovereignty that resides in all humanity and provides all people with legitimate involvement in issues affecting the world as a whole". Whatever the circumstance, obligations to humanity as a whole must transcend national interests of individual governments. This view of human rights which has been termed the universalist perspective, is heavily pitched against the particularist perspective which asserts the rights of individual states or nations, including the right to national self determination and the right to national security as against the universal rights belonging to all humans, such as an individual's right to physical protection, to political liberty, and to social justice (Ishay and Goldfischer, 1996). The tendency of nations to shift perspectives, from universalist to particularist and back when suitable, is the single most serious threat to the values espoused in various international human rights documents.

It must also be noted, however, that while particularist interests may be temporarily acceptable in some extreme circumstances such as war or national crisis, the question of who has power to determine what rights are curtailed, when, and for how long, has led to several attempts by nations/region, throughout the world, for their own versions of human rights. An example of such an attitude to human rights is the claim by some Asian governments to an "Asian" concept of human rights. The argument has been that "Asian people prefer order to freedom, and that this order is the best means to secure economic growth" (Human Right Watch, 1998: xvii). Of greater relevance to this study is the similar argument at promoting a particularist perspective of human rights in Central Africa. The concept of a "nonparty democracy" promoted by Ugandan President Yoweri Museveni is seen by many as a recycled version of the one-party state under capitalism instead of socialism (Human Rights Watch, 1998). Eventually what these innovations lead to are a justification of curtailment of freedom of speech, assembly and denial of

political association and participation. A participant from Uganda in this study rightly noted the difference between freedom in Canada under the party system, as he has come to experience it, and the absence of rights under the nonparty democracy concept in his country. Participants from Kenya where the nineteen year rule of President Moi is being challenged by democratic forces do appreciate the freedoms that such challenges are unveiling and what further improvements are needed, compared with what they perceive here in Canada.

Notwithstanding the arguments and appeal of the universalist perspective of human rights, it is also worth noting that in as much as we need to stress the commonality of the human race it is also important to acknowledge distinguishing factors among various people. For example, the Declaration of Principles of Indigenous Rights adopted in Panama in 1984 by the World Council of Indigenous Peoples makes provision for the preservation of the traditions, customs, institutions, and practices of indigenous peoples. In the same vein, the African Charter on Human and People's Rights (the Banjul Charter) makes reference to the duty to strengthen 'African cultural values', implying that Africans have rights and values different from non-Africans which must be upheld on the global scene (Brown, 1997). But even in these cases, the aim of respecting human dignity, especially the dignity of a minority group who might otherwise not be protected, is the reason for the exception and not the contrary.

The connection between human rights and poverty made by participants is worth noting also. In his concept of the non-violent society Mahatma Gandhi calls attention to equal distribution: "the real implication of equal distribution is that each man shall have the wherewithal to supply all his natural needs ... Indeed at the root of this doctrine of equal distribution must lie that of the trusteeship of the wealthy for the superfluous wealth possessed by them" (Gandhi, 1940: 357). As most participants rightly observed poverty in an affluent society like Canada is "a shocker". Over-reliance on the forces of capitalism, the market, extravagant wants and speculation, all issues which Gandhi advises against in the doctrine of equal distribution, characterize the prevalence of poverty in an affluent society like Canada. It leads to domination of one section of society by another and eventually to violence and abuse of other rights.

However shocking this observation is in Canada, I think it is even more important that participants learn from it, critically analyze the causes and choose alternative paths. That some participants attempt to justify worse levels of poverty and unequal distribution of wealth in their countries in the name of natural disasters, to me shows a lack of understanding of economic and social forces that go to create poverty. In as much as natural disasters may be partly responsible for these conditions, for a reversal of the situation, as Gandhi advises, "the entire social order has got to be reconstructed" (Gandhi, 1940:356). Evidence from this study points to a tendency by some African students to excuse certain human rights abuses in Africa, such as poverty, as natural while they see similar happenings in other countries as an eye sore. While all participants viewed the situation of aboriginals in Canada as a gross violation of human rights, most of them do not want to accept similar treatment of minorities in their countries as a human rights problem. This attitude does not promote a universalist perspective of human rights. Consciousness of global citizenship means seeing all abuses of human rights as a global problem that must be identified and uprooted to ensure a safe and secure world.

All participants in this study identified the issue of aboriginal rights as a major human rights violation. Indeed in this observation the Canadian Human Rights commission heavily supports them. In two publications, one in 1989 and another in 1994, it unequivocally stated the human rights violations against the Aboriginals of Canada:

> If there is any single issue on which Canada cannot hold its head high in the international community, any single area in which we can be accused of falling down on our obligations, it is in the area of aboriginal relations. (Canadian Human Rights Commission, 1989)

> ... by far the most serious human rights problem in Canada, and that failure to achieve a more global solution can only continue to tarnish Canada's reputation and accomplishments. (Canadian Human Rights Commission, 1994:20)

It is interesting that in this participants did not allow their own observations and experiences to be clouded by the contrary views of some Canadians they associated with

on the issue of the treatment of natives in Canada. The situation is so glaringly unjust that it would take one with a biased personal interest not to see it as it really is. With the Canadian society at large, the problem, as Ponting (1988) noted, is that

> A considerable amount of public sympathy and goodwill is squandered because most Canadians are *abysmally unaware* of what Aboriginal people want, why they want it, and how they propose to get it. (Emphasis mine)

I do not think most of the participants in this study have answers to these "what", "why" and "how" questions of the Aboriginal issues in Canada, but they see it first as a wrong and that is enough to motivate them to be concerned. As some of them recall, the evils of apartheid in South Africa affected most of the countries in the region as the government resorted to force, even outside its borders, to try to stem the protests against apartheid. Over here in Canada, structural violence has replaced overt force but both have the same effect: suppression of the rights of citizens of a country motivated by race and desire to control resources including natural and economic wealth.

One expected outcome of the exposure of this kind of oppression to outsiders is that it will conscientize them to reflect on the levels of discrimination in their own societies and thereby acting locally, they could help promote global peace. This is the method Toh (1993: 14) applied in a workshop in the Philippines. In order to move a group of soldiers to understand and feel the effects of their repressive conduct towards marginalized sectors in the Philippines, he told them about the oppression and racist marginalization of the indigenous peoples in the North. When this evoked empathy among the soldiers he was then able to broach the problem of local oppression in which the Filipino soldiers play a role on behalf of the state and elite. Self generated critical consciousness is an effective launching pad to a transformative paradigm of global education. As Selby (1993 : 6) puts it

> a student brought face to face with new perspectives, different cultures, new ways of seeing the world, alternative visions of the future ... will inevitably begin to critically examine her assumptions, perspectives values and behaviour.

While participants were loath to equate the aboriginal rights issue in Canada to tribal conflicts in their countries, sharply drawing a difference between the two situations, they recognize though that they need to contribute to the education of people in their countries to prevent what they see happening here from happening in their multi-ethnic countries.

4.6.3 Development

Participants seem to have very strong opinions on the development needs of their countries. Their sojourn in Alberta has played a major role in either forming their opinions or confirmed and further advanced opinions that they held already. Some of them were 'awakened' to new ways of viewing development through courses at the University of Alberta. Akua, for example, was able to make the connection between development and peace through her studies, and putting this knowledge in perspective she realizes how much development practitioners in her country need her new understanding of development:

> *...it was when I did this course in peace education that I realized that without peace there can be no development. Some of the peace issues are related to both development and equality which women are talking about . When I started reading more about peace I realized that back home, lots of us the activists, did not realize the importance of peace in all this. ... it was here , at the University of Alberta that I was able to make the connection between peace and development.* (skap/I98-4/8-4)

There were those whose views about development took a paradigm shift comparing what they had learnt about development in their countries before coming here. One of them stated it very eloquently thus:

> *...when I was in Kenya I was influenced by basic textbook definitions and yardsticks that agencies like the World Bank, the IMF and the developed world would want people to view development. When I was in Kenya I was judging Kenya on those parameters- thinking how we are doing in terms of what Canada, for example, is saying about Kenya, rather than trying to understand our local conditions and seeing where we are, and what we should be doing for ourselves. ...I have now been made aware that development is really not a linear thing and that not everybody, all over*

> *the world agree or accept one particular development theory or strategy that one particular country adopts over the other. ...When I was in Kenya my view of development was largely economic and at least being here I have realized that it is not necessarily so. So being here, taking courses and in my interactions with people I have come to have a much wider perspective on the issue of development.* (skap/I97-10/7-9)

Even for those who did not take any direct courses on development at the University of Alberta, their observations of this society and the opportunity to view their own countries from afar gave them a different perspective on development. Kwesi, an engineering student, felt this way:

> *I think my views have drastically changed. At first I thought maybe if Uganda one day becomes like the USA, using big machinery and stuff like that, but now I realize that we cannot jump stages of development; we should go step by step, logically. Our own stages move up when we are ready and improve as we go along. My opinions changed mainly because of the opportunity I have had to view the society from afar.* (skap/I97-10/5-5)

A few participants had already been conscientized into a radical, anti-capitalist paradigm of development largely through what they described as the "socialist teachings" of their countries. For them the sojourn in Alberta has not only confirmed what they knew about the capitalist form of development, but has also enriched their view of what their countries need to do differently. One of them put it this way:

> *...because of the socialist policies and because of the way people are brought up in Tanzania, people grew up thinking that having money, being rich is illegal, is a bad thing, and is capitalist in nature. That's wrong. Now, here people think that being rich without regard to other people is a good thing- as long as you are rich, then it's okay. That's a bad thing also. In Tanzania people should concentrate on two things: first of all, creation of wealth; second, distribution. Now what we have ended up, with Tanzania and many other countries which have followed the socialist path of development, is actually the distribution part. But the creation part was actually ignored. These people [in Canada] are actually concentrating on the creation part and they are ignoring the distribution part. And I'm saying that we need to bring these two together.* (skap/I97-9/1-28)

Drawing upon his study abroad experience in another country, he also illustrates his opinion with what he saw in Sweden where notwithstanding the fact that there are millionaires, yet "every Swedish citizen is given a living allowance to be able to live comfortably" unlike it is in Canada where social assistance to the poor only goes to service and maintain their poverty and low self-esteem.

With these new experiences that their sojourn in Alberta has added to their opinions of development, participants were willing to discuss their preferences for development priorities in their countries. Although answers to this question were varied, the underlining theme was the requirement for development programs to prioritize and attend to the basic needs of citizens of their countries and not to replicate what happens in countries of the North. These statements illustrate the views presented:

> *... But the things which I'd like to see effected include aspects such as viable transportation system, better social services, health services and utilities. ... So in a way what I see as development in Uganda is improvement of basic infrastructure, tools that evolve from the people who use them and upon which they can improve from time to time, as opposed to importing modern technology from outside.* (skap/I97-10/5-5)

> *The first thing that I'd like to say is that I believe development is always contextual in the sense that we cannot have a universal agreement on what constitutes development or what really development is because we have different standards of measurement, different perspectives and that kind of thing. ... Having said that, politically I would want to see Kenya as free, a place where people can express themselves freely, participate freely in all forms of governance, all forms of leadership that are there, a place that the institutions that are set up can operate as they are supposed to. Economically I'd like to see the arable lands in Kenya being used to their potential. ...In other words what I want in terms of development for Kenya is a program both economic and political, where the people participate in and which advances basic needs such as health and education of the people.* (skap/I97-10/7-9)

> *I think one of the challenges that we are faced with when we talk about development is for the government to clearly put its priorities right. What are the things that we need in Malawi? I think this is my bias, but I always feel that you are not wasting money if you spend it on education. And I look at the western countries and how they developed, and you look at how much they have invested in education and I also feel that if there is an*

area that we need to work so hard on it should be in the area of education. If we can really make education accessible to people, at least every person should have the basic education. It makes it easy for people to understand better, concepts such as human rights, environmental care etc. all these things seem to have a link in one way or another to education. So I strongly feel that education should be a priority. ...I think basic education will be the starting point; the kind of education that will meet the basic needs of the people. (skap/I97-10/4-9)

The education of and efficient integration of women in development in Africa is important to some like Akua, who has done extensive studies on women and development in her country before coming to Canada:

I would sort of emphasize the development of women as a basic need in Africa because studies have shown that women are more than men in any population. In fact women form more than 50% of the population of Africa and if half of the population of Africa is not empowered for development, then there cannot be any meaningful development. The importance of women's contribution to development cannot be overemphasized so for me development for any nation, for the whole world, has to be based on development of women but right now as women are not empowered because of lack of education it means more than half the world is not involved in the development of the world. (skap/I98-4/8-4)

The role of the International Monetary Fund and the World Bank in Africa is currently the most talked about issue in African development. Most participants in this study agree that in one way or the other, the development package of the IMF and the World Bank has made little, if any, positive impact on their countries. Comparing the pre- and post-structural adjustment periods in Tanzania, one economics student remarked:

Before the IMF came in we were poor, but still, the industries were working, we were producing our own things, even small industries could produce soap and all that at the local level, so there were some signs of self-initiatives and growth from within... so come 1985, these people [IMF and World Bank] saw that Nyerere had gone, they decided to pump money into the economy because the new president accepted the conditions. The first three years saw some economic activity because there was money in the system, and after that came the problems; since then we have been dealing with constraint after constraint. ... So now we are in a situation where we cannot determine where we are going- whether this is recovery or not. Everybody feels poorer than the past; despite the fact that there is

> *more money, the money has little value because things are highly priced, and the local initiative of manufacturing anything is gone. Trade liberalization has swallowed up everything.* (skap/I97-10/6-28)

Analyzing the policies of the IMF in his country, and for that matter, the rest of Africa, one agricultural science student explains why those policies, based on the modernization paradigm of development, especially the stages of development theory, will not and never seem to work in Africa. It is because

> *...global wealth is constant; it's fixed. And there is no way African countries, or the Third World countries for that matter, can become rich without actually affecting the richness of the west. And therefore, the west would make sure that the Third World does not pass through these stages to become rich. Where would they have the market for their products, or where would they get their raw materials? Where will they get cheap labour, if Third World countries were as rich as they are?* (skap/I97-9/1-25)

The IMF and the World Bank's disregard of environmental care in its development policies in Africa is also a concern for some participants. Kwame, who sees a strong correlation between the environment and national development believes, through what he had personally seen in the mining industry in Ghana, that "part of the problem [of environmental degradation] is caused by the imposition of IMF development plans and projects on the country without regard to the country's laws and traditions".

Although most participants are critical of the role of the IMF and World Bank in South development, one science student expressed confusion about the claims and counter claims about the IMF and World Bank presence in Africa.

> *When we look at the impact of IMF policies on Kenya I'm a bit confused. To me it seems there are two schools of thought. There is this school of thought which says that IMF is not genuine in terms of the policy which it is advocating in Kenya and that it is just trying to create markets for the western countries who basically provide its funding. And there is this other school of thought which says that actually the policies of the IMF are for the benefit of Kenyans to improve our economy. Personally I'm still confused which side of the argument to support. I've looked at the example of countries which have succeeded through IMF policies like*

> *Thailand, South Korea. I was reading an article the other day which noted that in 1965 Kenya and Korea had the same GNP, yet a few years later Kenya was asking for help from South Korea. So if I look at the IMF policies working in some countries that gives me a belief that they really work. But also I realize that students in Korea very frequently demonstrate against their government's policies and these are the things that really confuse me, I'm still at a loss and I'm still observing.* (skap/I97-9/9-11)

But for those who have made up their minds about the IMF and development in Africa, they see the IMF and World Bank's role in Africa as akin to the "traditional medicine man who claims his medicine can cure all diseases. The problems of different countries are different yet the prescription of the IMF is the same". In the African society, the medicine man who tends to prescribe the same remedy for every ailment is not taken seriously. Most participants in this study tend to view the IMF and the World Bank and their prescriptions for the development of their countries with suspicion.

DISCUSSION

The concept of development is historically determined. In spite of the fact that some forms of economic development and social change have existed throughout history, the belief that economic development should be encouraged grew out of historical circumstances, in close association with the emergence and development of capitalism. It was capitalism that actively promoted and "allowed productive forces to make a spectacular advance, thus making it possible for the idea of material progress and development to arise" (Larrain, 1989). The flip side of this conception of development is underdevelopment. The notion of underdevelopment emerged in the post second world war era, during which western states in general and the United States in particular, achieved high levels of industrial and economic development and international domination. This level of development then became the standard by which the industrial and economic achievements of other countries would be measured. Thus underdevelopment is actually a conceptual creation by the "developed" industrial countries of the north to denote the state of other countries in relation to their level of development (Cole, 1987).

It must be noted, however, that the conception of development that is being referred to here is basically the modernization approach. This paradigm of development contrasts between what it calls a "rural", "backward" or "undeveloped" society and a "modern", "urban", "developed" or "industrial" society. It is believed then that these two different types of social structure are somehow historically linked by an evolutionary process propelled by certain general laws (Larrain, 1989). Thus in this evolutionary process all societies have to follow a similar historical course of development and since certain societies have already industrialized, they become the standards of measurement of development and also provide the ideal path to development for all societies.

Perhaps the most dramatic exposition of the modernization paradigm of development is the one made by Rostow (1960) in his five stages of economic growth theory which he uses to explain the process of transition in development. These stages are the *traditional society*, characterized mainly by low agricultural productivity; *preconditions for/and take off*, which begins the process of transition to modernization; *the road to maturity* where every aspect of the economy is modernized and makes use of technology; and the final stage of ultimate development characterized by an orientation of the economy to consumer durables and services, which he tellingly calls *High Mass Consumption.* Thus in the context of the modernization paradigm, Rostow's five stages attempts to show that South countries could overcome their obstacles and develop within capitalism to reach the same levels achieved by the North. Kwesi seemed to be espousing a similar view of development for Uganda when he suggested that Uganda needs to develop "step by step, logically" setting its "own stages, move up when we are ready and improve as we go along". Despite the fact that he seemed to be advocating a graduated form of development based on national stages, rather than following the standards of the North, one wonders how much different this idea will be in practice from Rostow's stages.

Alternatively, there is the PEACE paradigm of development, whose ideals most participants referred to in their conception of development. PEACE is the acronym for a view of development that emphasizes Participation, Equity, Appropriateness, Conscientization and Environmental concerns (Toh, 1987). The ideal of Participation ensures the involvement of the beneficiaries of the development process in decision

making just as Kojo advocated for his country, Kenya, in terms of the health and education needs of the people. In Malawi, Kofi advocates for an education "that will meet the needs of the people". Participation also ensures that development is dictated by the needs of the majority of people in the society. This is emphasized by the ideal of Equity. In contrast to the emphasis on growth in the modernization paradigm, the PEACE paradigm ensures that as much as possible, development must benefit everyone, with no discrimination based on race, class, gender, or age. This is the point Akua made in emphasizing the role of women in development to offset the many years of discrimination that modernization has caused.

For development to be useful to all the people, it must show the ideal of Appropriateness, both in technology and in the values espoused. The modernization paradigm ties aid to trade so much so that inappropriate technology and values are transferred from the North to the South thereby promoting deculturalization. Talking about the kinds of technology that would be appropriate for development in Uganda, Kwesi is "opposed to importing modern technology from outside". Rather, he advocates for "tools that evolve from the people who use them". Whereas the ideal of Appropriateness does not mean technological isolation, it nevertheless repudiates the modernization belief that technological transfer from the North to the South is the answer to development in the South.

For the PEACE paradigm of development to have any meaningful effect on a people who have been made to believe that the North holds the key to all good things in life, there is the need for conscientization, a consciousness raising to make people aware of the limitations imposed on the South by the modernization approach, and to make them determine their own priorities. Most participants have noted the dichotomy between what they believed about the North and what they have experienced on their sojourn, and they have determined the need to let people in their countries know about the social and economic realities of a North country like Canada. Finally, the ideal of Environmental consciousness in development is important in the PEACE paradigm. Here many participants do not seem to get the right mix between the environment and development

and they think development must precede environmental care. PEACE shows that development cannot proceed without environmental consciousness.

Thus comparing the two paradigms of development that participants have been exposed to on their sojourn, most participants have been able to see through the limitations imposed by the modernization paradigm, perhaps with the exception of environmental care. By their suggestions for development in their countries, they have shown acceptance of the PEACE paradigm. The question still remains though as to how well they have understood this paradigm of development and what empowerment this knowledge gives them to participate in the development process in their countries when they go back. What are the economic conditions in their home countries and how has the study abroad experience equipped them to analyze these problems critically and objectively?

The majority of societies in the Third World or "South", comprising most of the countries in Africa, Asia, Latin America are classified as underdeveloped, and all the countries of participants in this study fall in this category. Table 4.1 shows just a few of the determinants of underdevelopment but the figures are staggering. Of the countries put together 15.7% of their total imports are comprised of food from abroad, mostly from advanced industrialized countries. At the same time 52% of their population has no access to health services that address the main health problems, providing promotive, preventive, curative and rehabilitative services, and 72.7% have no access to safe drinking water. But the most serious condition is that with all these problems of poverty and lack of health services, they are required to contribute almost a third of their export earnings to donor countries and agencies in the North as debt servicing payments; that is besides the actual debts.

Table 4.1 Underdevelopment. Some Facts About Countries of Participants. (UNDP, 1994)

COUNTRY	**% OF IMPORTS: FOOD 1988-1990**	**%OF POPULATION WITHOUT ACCESS TO SAFE WATER 1988-1991**	**%OF POPULATION WITHOUT HEALTH SERVICE 1988-1991**	**EXTERNAL DEBT SERVICE: % OF EXPORT 1992**
Botswana	75	89	90	-
Kenya	10	77	49	27
Malawi	6	80	56	24
Nigeria	4	66	36	29
Tanzania	3	76	49	32
Uganda	1	61	33	40
Ghana	11	60	52	27
Average	15.71	72.71	52.14	29.8

Interestingly all these countries have either been through or are currently going through IMF structural adjustment programs intended to help generate enough resources to boost development. The main features of this program include withdrawal of government funding for health, education and other social services and more privatization of government agencies. The net result of this program as participants have related is the unchecked growth of poverty and more inequitable distribution of resources and income, thereby increasing the gap between the rich and poor in these countries, giving vent to corruption, instability, abuse of human rights, retrenched poverty. Above all, this program has ensured the dependence of these countries on the creditor nations of the North. For people who have lived under these conditions it is only natural that they would reject the IMF plan of development for their countries. One participant, a science student from Kenya, was not sure during the interview in October 1997, whether the IMF policy was good for Kenya or not. In a follow up 12 months later, he thought that the difference between success or failure of the IMF economic policies in Africa was the calibre of leadership - if a country had good leaders who use the money provided by the IMF wisely, chances are that some form of development would be generated. This argument echoes the tendency of the IMF and some economies of the North to rationalize the immiseration process afflicting Third World countries as self inflicted. The argument here is that institutional arrangements in the Third World severely constrain private initiatives of an entrepreneurial nature by too much governmental involvement and too little scope for market forces to operate, due to rampant corruption and other anti-business practices.

While I agree that the problem of governance in Africa is a legitimate concern, an objective analysis and solution of this problem should reveal the role of North countries in perpetuating the situation. Beginning from the days of the cold war, the global economic and political environment has worked against African leaders who, in the interest of their own countries' development, dared to oppose the powerful monetary agencies and governments of the North. The complicity of the American Central Intelligence Agency (CIA) in the demise of anti-capitalist development oriented leaders in Africa, such as Kwame Nkrumah of Ghana, shows how national interest and political

ideology of countries in the North take precedence over their belief and support of development in the South. Thus while accepting the fact of corruption and bad governance in most African countries, it is also to be noted that the international milieu has been uncongenial for the developing countries "while the average real interest rates remain high, while the already adverse terms of trade continue to deteriorate or fail to improve, and while exchange rates and interest rates remain so volatile" (Miller, 1994:185). The question of lack of leadership needs to be seen also in the inability or rather the refusal of the International Financial Institutions to take appropriate measures, devoid of political and national interests of North countries, to correct the global injustice in trade.

For most participants, the kind of development that they had read about in their textbooks at home and what they have seen being propagated in their countries by the IMF and other development agencies from the North must give way to a reliance on local appropriate technology to provide local needs. That the sojourn here in capitalist Canada, with a modernization paradigm of development, should engender such feeling in them is ironic but not hard to explain.

First, for most of them their education here introduced them to different paradigms of development, apart from the modernization paradigm which the IMF projected in their countries. The emphasis of participants on local technology with the participation of local resources, for the most part, indicates their acceptance of the radical paradigm of development. Second, in spite of the apparent development of Canada, most of them have also seen and experienced the gross inequity in distribution of national income and the poverty it has created for sections of the population. Commenting on the UN selection of Canada as the best country in the world based on the Human Development Index, some participants questioned the criteria used for this selection and thought it should include measurements for happiness, social support etc. To many of them, Canada is 'developed' but family relations are fluid for most of the time and social support is almost lacking. It is easy to understand that for people coming from societies where extended family relations are very much valued some of these things would be important to them.

The argument by Kweku that limited world resources do not make it possible for both the North and the South to develop, and also that the South is poor because the North is developed, echoes the dependency theory of Frank (1968). Wallerstein (1974) developed this idea into his world systems theory. This theory argues that the relative prosperity of countries in the North is dependent upon the destitution of the South. The economic relations engendered by global capitalism enables the rich countries of the North (and elite of the South) to continue to prosper at the expense of development in the South. While the world systems theory has been heavily criticized for being deterministic and teleological (see Chirot, 1982; Brenner, 1977), current global development statistics seem to support his claim. For example, World Bank and United Nations sources indicate that "In 1960 the richest 20% of the world's population were 30 times better off than the poorest 20%. By 1996 this figure had increased to 61 times wealthier" while at the same time the monopoly power of the transnational corporations has made it possible for the wealth of the world's 358 billionaires to exceed the combined incomes of countries with nearly half the world's population. (Jones and Hobden, 1997 : 126). Rather than produce an attitude of despair and hopelessness, these facts make it more urgent for global cooperation in seeking alternative ways of sustainable global development that would ensure a decent level of living for all people in the world.

For most participants in this study, though they would like to see their countries develop, they are seeking for development in which people in their countries will act together, learn together, make political and economic choices together and create a world for themselves that would ensure a continuous ongoing process of cultural invention and of directed and dynamic social change. They seek the free participation of all citizens in this process, in the true spirit of democracy. The vision of the development they see is akin to what a UNDP 1997 report described as a development of true national interest which comprises "the interests of all people and their communities, including the poor ... National development only benefits the poor when the goal is not simply the creation of wealth, but the redistribution of wealth. National development protects and assists local communities only when its goal is to nurture the economies that sustain them." (UNDP, 1997:12)

4.7 Conclusion

The concept of global citizenship sees development- cultural, political, economical and ecologically- as an arena for global cooperation. Yet this important distinguishing factor of "cooperation" cannot be engendered in the sojourner student without a personal change in perspective. Change is necessarily a maturation process (Piaget and Inhelder, 1958) and "as persons, our view of reality expands when we experience discrepancy between what we already understand and what our environment presents to us" (Kauffman, Martin and Weaver, 1992 : 124). Success in resolving this discrepancy requires a change in how sojourners view their new environment and interpret events in it. The process ensures maturity and allows for developing new ways of interacting with the new environment and therefore the world. It also ensures individual personal development (Parks, 1986).

Personal development therefore becomes a function of person-environment interactions. According to Schroeder (1984), an appropriate balance between challenge and support mediates this interaction. "If an environment has been overly supportive, students may be satisfied but not adequately challenged to grow. If an environment is overly challenging, students may be so overwhelmed and overstimulated that development will not occur" (Kauffamann, Martin and Weaver, 1992 : 125).

Participants in this study have all experienced this dichotomy between support and challenge in their sojourn in Alberta. Living abroad, away from family and country and learning to assimilate and accommodate a foreign culture have led them to experience self-transformation- growth in their perceptions of themselves and the world which they have rediscovered, so to speak, through their experiences. As their narratives in this section of the dissertation indicate, this change, brought about by their education, mainly informal and non-formal but also formal, has implications for how they view global issues like human rights, development and environmental care, and how these issues impact poverty, peace and popular participation in the civil life of their countries.

Of greater importance here is how this new perspective gained in the process of maturation affect their belief in the idea of global interdependence. Do they now see

global interdependence in terms of economic globalization or do they perceive any efficacy in the alternative paradigm that interprets global interdependence in terms of global cooperation and citizenship? This question will be explored further in the next two chapters of this study, beginning in the next chapter with their formal education experiences at the University of Alberta.

CHAPTER FIVE

FOREIGN STUDENTS AND THE INTERNATIONALIZATION OF THE UNIVERSITY OF ALBERTA

5.1 Introduction

This chapter reports and discusses the educational experiences of participants at the University of Alberta. As foreign students their main aim in Alberta is to study and obtain qualifications to go back and contribute to development in their countries. But as demonstrated in the previous chapter, issues of development, which are tightly linked to the environment and human rights, cannot be seen in isolation as local problems. There is a global link in all these and therefore thoughts of development in one locality bring in issues pertinent to other localities, and therefore the world. While discussing the relevance of their research and study here at the University of Alberta to the needs of their countries, this chapter will also seek to answer the question, which is central to the theme of this study, as to what elements in their formal and nonformal education at the University of Alberta, provide the holistic education which specifically empowers them for global citizenship.

Thus utilizing participants' responses in both the in-depth interview and the post-interview questionnaire, and also by consulting other secondary sources and documents, this chapter addresses questions about the personal philosophy and purposes of participants regarding their study at the University of Alberta. Also addressed in this chapter are the influence of pedagogical and curricula content on their views and consciousness of global citizenship, their response to the internationalization policies and strategies of the university, and their recommendations for improving the university's role in enhancing their future as global citizens.

5.2 Curriculum Content

Participants had mixed feelings about the content of their programs at the University. The issue of choice was important to them though and most of them acknowledged the fact

that they had some control over the choice of courses they took. Our economics student, Kweku, summed up the feelings of other participants on the issue of choice:

> *...when it comes to options, actually I sit with my professor, who has been very good- in this particular aspect- so we discuss together, and he tells me why this course is important; and when I'm convinced, I take it. Sometimes he even tells me, "This course is good," and I realize that this course has already been covered in Africa. I would just say, "No, I think I have enough information on this course". (skap/I97-9/1-8)*

In the sciences also the situation is no different as Kojo explained:

> *There is flexibility in terms of what you want to do. Usually, you select your courses and you discuss with your advisor who has to approve it. They are normally not very rigid though. (skap/I97-9/9-5)*

All participants noted that their departments provided for an advisor, who guided students through the required courses and gave them some leeway to insert their own choices. However, participants' main worry is with the content of the courses. Most of them felt that course content was too limited to Canadian and North American contexts. In education, Abena expressed shock at "how little the Canadian curriculum explores other areas" and Yaw noted that in his classes

> *...occasionally, there was comparison with the US and Britain, Japan and other advanced countries but it was nothing major; it was mainly off the cuff comments. Sometimes you have the feeling that when such off the cuff comparative statements are about countries of the North they are well received but nothing was said about any South country. (skap/I97-10/7-4)*

In her classes at the Faculty of Arts Adjo finds similar tendencies and her reaction was pretty passionate:

> *Some of them [the professors] will tell you right from day one that this is a Canadian course so that tells you that it can't go beyond that. I find that very problematic. For some of them the world begins and ends here in Canada. Some of the professors were born, educated here and they teach here at the University of Alberta. That is suicidal. If I were the president I wouldn't hire anybody who has graduated from here. (skap/I97-11/2-21)*

It must be noted however, that participants were quick to point out that some of the courses they have taken, especially those that were focused on Third World issues, obviously had content that addressed non-Canadian issues, but these were mostly in education, the social sciences and rural economy, and even in some of these, the paradigmatic orientation was very liberal. There was no such course though in his engineering program that Kwame could access:

> *In terms of global perspectives to the courses, I would say I have not achieved much. Most of the courses I have taken from the different departments are based on Canadian experiences with very little international input. My major disappointment has been that I can't get anybody teaching anything on mining in tropical climates, no engineering reference to tropical climates because what we are doing here, some of them, at least about 30-40% of them, you have to change the factors to be able to apply in the tropical environments.* (skap/I97-10/3-11)

Compared to the kind of education they had received in their countries before coming abroad, some felt the curriculum content of their programs here is too limiting. Yaw explained this comparing with his undergraduate experiences in Kenya:

> *I think in a way our system is broader. For instance, in my undergraduate I did political science as my major, but of course I had other courses before that, and in the content, for example in History, the content covers almost all parts of the world: you do Kenyan history, Africa, and then Europe, North America and Asia; If you happen to be specializing in History before you complete your course you would have known something about the history of almost all countries of the world. The same thing with political science; we went through all political systems you could think of. Unlike what we do here that is solely on Alberta or Canada, we covered virtually all parts of the world.* (skap/I97-10/7-5)

In attempting to find reasons for what they perceive as the lack of diversity in their courses at the University of Alberta, participants had varied opinions. There was the view that most professors did not have a global focus themselves therefore they could not provide space in their course outlines for diverse ideas. Kwabena, our Agricultural Science student, suggested that this is also because some professors do not see the importance of a global focus in their teaching and research:

> *...if he [the professor] is writing about, say pollution in Canada, and he has established himself on that, and all his papers are about pollution in Canada, he's not going to diverse and start writing about Korea and Tanzania and all that...Those who open up and discuss issues in a global context are those who really feel that ... its within their area, so they have a reason for diversifying, and they know that this is important to what they do.* (skap/I97-10/6-9)

Methodological constraints also inhibit the diversification of course content, especially where data from the Third World are concerned. Apart from the unreliability and unavailability of required data, the western-oriented research methodologies set a limit on what one can and cannot do. Yaw again explained it from the agricultural point of view:

> *...if you are talking of production, and I come from a subsistence economy, you do not expect me to have data about that. ... If you want to ask me about prices, some of the prices are not available so I cannot do a quantification and since most of the methodologies rely on quantification, and the fact that you have to relate to previous literature,... you cannot fully analyze the situation if you have to follow this kind of methodology, if you have to abide by the models and all that.* (skap/I97-10/6-12)

Though the technical constraints of methodology and the influence of professors' own focus on course content are formidable enough to prevent diversity, Kwesi offers another reason.

> *In our class, a very small class, there are some students from China, some Asian countries, Ghana, West Africa and me from Uganda. There is a variety of people in the class but I get the feeling that other non Canadian students that I have talked to kind of harbour a possibility of remaining to work in Canada and probably even becoming immigrants and so they seem to compromise a lot to what is being taught. But even if they want to remain here I believe it would still be good that they know about what happens in the field in other countries so when they become professors they can relate well with their students. Otherwise this cycle will continue to the detriment of those who want to go back home and use their skills for national development.* (skap/I97-10/5-2)

Is it the nature of the courses that make some foreign students reluctant to return home after their courses or is it that they already planned this and the courses merely help them to adjust better to host country conditions? One participant in particular was asked to take a course that was not related to any condition in his country. When he protested the professor tried to convince him with the argument that the course would be relevant for him if he decided to live and work in Canada. But as Kwesi noted above, whether they are remaining in Canada or going back home, foreign students have to be exposed to varied perspectives in their study abroad experience. While a majority of participants felt strongly about the lack of global content in their programs, one science student thought there was no real need for global content since all the theories and concepts in his field are universal. He however agreed when probed, that though concepts are universal, pedagogically these concepts could be discussed or presented in class with multicultural illustrations and examples. This, he further agreed, was not the case in his classes. At the University of Alberta, as participants have noted, students have a voice in selecting their courses but with the severe limitations in course contents that participants have pointed out, one wonders if the choice is really a choice after all. If course contents are not global enough to meet the needs of foreign students, what would be their relevance to students in their study abroad experience? The question of relevance will be explored in the next section.

5.2.1 RELEVANCE

The question of relevance of the content of study abroad for foreign students has been considered from different angles by different researchers (see Toh & Farrelly, 1992; Scott, 1966; Suskind and Schell, 1968; Coleman, 1984; Hill, 1995 and Fry, 1984) and the conclusion has generally been that study abroad enables Third World students to acquire new ideas and skills. Much as that may be true, the big question that remains to be answered is "new skills and ideas for what?" This study approaches the question of relevance from a critical paradigm: from the point of view of preparation for participation in local, national and the global scene. The following report on participants' views of the relevance of their study abroad at the University of Alberta, is thus based on a consideration of whether or not it prepares them to do that.

Generally, participants had strong opinions on the question of relevance across both the physical and social sciences. Adjo's comment on the content of gender studies, quoted in the previous chapter is also relevant here:

> *... the political and ideological focus of women's studies here is sometimes "disgusting" to me. I think that the reality is that of western women. ... Mine is more of survival, how do you support the women who are struggling to survive, how do you help them in that direction, to be able to continue to support themselves. Survival strategies, customs and practices that they hold unto that perpetuate the situation. These are the issues that are of importance to me.* (skap/I97-11/2-4)

While in many instances students tried to work their needs into some of these courses, they faced formidable, direct or indirect, barriers. Kwabena, from the Science Faculty and Adjo, from the Faculty of Arts illustrate this with their experiences:

> *..as a Ph.D. student you don't expect to get everything in class, so you get the tools, the tools of analysis. If somebody teaches me how to use theory to analyze what is happening in the first world, then it is up to me to see how I can use that theory or even modify it to apply to my situation... but I have not been able to do much related to my world because of lack of support.... in terms of the courses that I took, I didn't get exposed enough to be able at least to expand on my own experiences and share with my professors... the situation is such that you do not get enough space to explore yourself in the courses and requirements as stated.* (skap/I97-10/6-10)

> *I was expecting that I would get something that reflected my realities as opposed to the western concepts. Even though I could have carved it, it was going to be very difficult because I wasn't going to get support. Apart from that there were ideological reasons; the person I might be working with might not agree with how I think about the western feminist agenda. (skap/I97-11/2-3)*

Thus much as participants realized that they cannot expect the curriculum to be tailored to fit their individual needs, their expectation of support from professors to enable them explore their experiences further was reasonable. To do this, however, means that

professors would have to be willing to imbibe an international/intercultural perspective in their own research and work.

It seems though that participants become more and more aware of these obstacles as they progress through their studies and they tried to tackle them as best they could. Kojo, our science student from Kenya, notes:

> *I won't say I can take the entire knowledge I'll be acquiring here to apply in Kenya. When I go back home the kind of equipment I'm using here I know will not be available.* (skap/I97-10/7-4)

Kweku, our economics student reflects similar thinking:

> *These people feel that what they are doing is right and that this is how it ought to be done. So what they give in the textbooks or lectures is not an argument; it's actually an authority that this is how it's supposed to be done. So I read the stuff, I pass my exam, but when I go back to Africa... to apply them without actually considering other things could be detrimental to the African continent. So one has to be careful.* (skap/I97-9/1-31)

In the midst of the awareness for caution in applying study abroad content to the African situation participants acknowledged also that there are a lot of new ideas that have been gained by their study here. This comment by Yaw, the education student from Kenya, reflects both the caution and acknowledgment that participants have applied to the issue of relevance of their study abroad experience in Canada:

> *Actually, there is a lot that I've learnt that I could transfer because back in Kenya I work in the public relations department of the university and by the time I was leaving a restructuring process was going on, in fact an expansion, and we could use a lot of the knowledge I have acquired here to help the process.* (skap/I97-10/7-4)

In choosing their research topics most participants realized the importance of agreeing with their supervisors, for practical reasons:

> *I think that basically in research you work with a professor, and you must realize that your professor has an area of interest so you must be sure you choose a topic that is of mutual interest to both of you and you discuss and*

come to an agreement. My professor once told me he has to be interested in what I'm doing to be able to help me. I realize also that if you choose your own topic you may not know the domain of that topic very well and you may spend precious time wobbling around without making any head way. (skap/I97-10/3-2)

In some cases it is the professors who go fishing for students with certain backgrounds to work with. That was the case of Kojo, our science student from Kenya:

The area I went into was a bit related to what I did for MSc so the professor wanted somebody to work with who had my background and he took me because of my background. ...Actually it was not because I was from a particular environment but because I knew the concepts behind what he was interested in. (skap/I97-9/9-4).

Most participants agreed that selecting a research topic that focuses on one's home country was ideal. However, two participants, from engineering and education, strongly opposed this view, arguing that this approach is limiting to students both in data collection and knowledge acquisition, generally:

Personally, I would prefer more global issues, where the student can do research anywhere. Going back home has its pluses and minuses. The student already has an intuitive knowledge of the system back home so he wouldn't be acquiring any new knowledge. By not doing research here you do not get to know the system so you are not learning much to compare with. (skap/I97-10/7-4)

One of the things that we may have to be aware of here is that choosing a topic that is directly related to your home country can bring problems of data and other information you may need, that is if you are lucky enough to find a professor here who would be interested in working with you. (skap/I97-10/7-4)

In their research, a paradoxical situation is created. Whereas, as they claimed, most professors were unwilling to incorporate a global perspective in their courses and which made some of them feel out of place in some of the courses, yet 8 out of the 10 participants have chosen research topics that focus directly on their countries, and in most cases, with the encouragement of their professors. This paradox may be understood in the light of the paradigms of their research. Topics focussing on South countries may not

necessarily be approached in a critical paradigm. They may be merely application of modernization concepts to South situations. Since all the participants in this category have not actually began their research yet, it was not possible to probe their paradigmatic approach to their research topics.

DISCUSSION

Education, at any level, is deeply implicated in the politics of culture. As Apple (1996:22) notes:

> The curriculum is never simply a neutral assemblage of knowledge, somehow appearing in the texts and classrooms of a nation. It is always part of a selective tradition, Someone's selection, some group's vision of legitimate knowledge. It is produced out of the cultural, political, and economic conflicts, tensions, and compromises that organize and disorganize a people.

With so much talk these days about global interdependence and globalization, it is almost impossible to think of this "vision of legitimate knowledge" in education at any level without the awareness that it is not only local and national, but also vastly global.

The forces that shape society and which tend to shape school curricula can only be fully understood when considered on a global basis (Hughes, 1995). Yet in their attempts to ensure that the content of education was 'relevant' many governments in the past decade have passed legislation to set up national curricula. Prominent examples are the *British Education Reform Act*, 1988 which emphasized the creation of a national curriculum, the *Spanish White Paper for the Reform of Education Systems*, 1990, emphasizing a national approach to curriculum design, *the American 2000: an Education Strategy* of the US, and the Australian *Hobart Declaration* of 1989, including among other things "a commitment to national collaboration in curriculum development" (Hughes, 1995 : 2). While all these attempts sought to nationalize the content of education, they also reorganized the international dimensions involved. This dichotomy between the national and international in educational content and the attempt to approach the latter through the former has not always been easily reconciled, especially in the context of the university where it is

assumed that intellectual discourse should be international by nature (Kerr, 1990). In the main however, the "international" in this kind of discourse is narrowly understood to be mere knowledge about other countries without any real commitment to act to transform existing structures.

Whereas global issues can be understood through local programs, such national programs, especially in education, need to be approached with specific and deliberate planning - they do not come naturally. In its *Degrees of Freedom* document, the University of Alberta acknowledges the importance of inculcating an international viewpoint in education and it promised to respond by "training and equipping (students) for international employment and global citizenship". Yet it is clear from the responses of participants in this study that they have not experienced much international content in their education that could lead to a transformation to global citizenship. It must also be stressed that this issue of internationalization is not intended only for foreign students- it applies to all Canadian students.

It is clear that in order for the university to have an international perspective in its courses, the various departments have to make concerted efforts to ensure the diversification of curricula content. Though most participants had choices in selecting what courses they wanted to take, there was effectively no choice for them since, as they noted, the contents were mostly geared towards Canadian and North American contexts.

My own experience as a foreign student has been full of instances where I felt I was in the wrong university. In one such experience a professor told me that the courses in her department were designed solely for Canadian students and that foreign students who came to study there did so at their own risk. Obviously, there is a gap between the vision and practice of internationalization in various departments of the University, and perhaps a realization and admission by the University of this gap would enable it to seek a solution. It is also imperative to emphasize at this point that the mere infusion of international content in programs will not be enough. The effort may need to extend to ensuring that internationalized programs do not tend to promote uncritical modernization-oriented perspectives on global issues.

Participants' impressions of the international content of their curricula at the University of Alberta point to the direction of the university's internationalization policy: to bring in international students here, fill them up with "legitimate knowledge" constructed by the visionary experts of the North, and send them back home to practice as they have been taught. For students from Africa and other Third World countries, the risk factor in this diminishes with foreign students' abilities to synthesize past experiences, look beyond course contents in the classroom, analyze happenings in the society and come out with a reasoned, critical appreciation of the "international" knowledge they receive at the university. The risk increases with their inability to do this. But as it is indicated in their responses their ability to do reflective analyses and critical thinking through knowledge received abroad has been made more difficult by their perceived absence of any help from the curriculum. In reality though, it is fair to say that most participants have not done enough exploration of the critical "internationalized" courses that are available. Lack of knowledge of the existence of such courses in the International Education section of the Department of Educational Policy Studies, and also in the Political Science, Sociology, Anthropology departments and the faculty of Nursing, to mention a few, hindered their ability to access them. In most cases, their choices seemed to have been limited to their department/faculty offerings.

An important issue that ensues from this discussion is the question of relevance of the content of study abroad for the national needs of foreign students. In the previous chapter (Chapter Four), participants implied that their preference for development of their countries is the kind of development that would allow them to use local resources for the benefit of their citizens. With their inability to relate classroom knowledge to this kind of development therefore one wonders whether relevance is achieved.

Another interesting paradox that evolves from the discussion of relevance is the topic and content of research participants are undertaking in their study abroad programs. The majority of participants in this study are working on research topics that relate directly to their countries. This phenomenon is paradoxical in the sense that during the normal course of classes participants found it next to impossible to convince professors to help

them write term papers that would utilize their (participants') country context and experiences. Yet probably, some of the professors who are not available (and perhaps knowledgeable enough) to advise on country-specific term papers do accept and supervise students' research topics focused on their countries. Is that as much as to say that research focused on one's own country necessarily implies that such research would be relevant to the needs of one's country? I know it is the general opinion, in academic circles, promoted by many donor agencies, such as Rockefeller Foundation to encourage foreign students to research issues in their home countries. But the question that is never answered is to what extent this policy promotes relevance in the study abroad experience. A more important consideration, as researchers like Berman (1979) and Arnove (1980), have argued, would be the paradigmatic orientation that foreign students get from their courses that affect the 'relevance' of their research.

Whereas the acquisition of knowledge is important in developing human interest in anything, including global awareness, it is also important that we critically analyze what that knowledge is leading us to acquire: knowledge bound to local culture and acceptance of the status quo or knowledge that creates in us the right skills and attitudes for cultural freedom. In expounding his three basic human interests that lead us to acquire knowledge, Habermas (1971) seems to agree that global-oriented knowledge has dimensions beyond the local, and in advancing her argument about the need to promote different kinds of knowledge in teaching in higher education, Cranton, (1997:5) summarizes Habermas as follows:

> We have a technical interest in explaining the world in an objective way, apractical interest in understanding others, and an emancipatory interest in self-awareness and autonomy.

According to Harbemas, technical interests allow us to gain instrumental knowledge which enable us to predict and control our environment and to understand how our world works. Research and other scientific approaches such as standardized curriculum packages may be prepared for classroom use and if faculty choose to apply such approaches without regard to cultural changes and/or differences of students, then education becomes merely an input-output process. "Unskilled and unknowledgeable

learners enter the system, go through various techniques and resources and leave the system having learned the content as outlined by the educator" (Cranton, 1997:6).

Much of what participants described about their classroom experiences parallel the "instrumental knowledge" approach to knowledge transmission: through technological and scientific advancement, educational resources and theories of development and of scientific inquiry have been developed by researchers of the North. These, applied to North contexts, enable home students to make sense of their local environment. On the other hand, one gets the feeling that when foreign students come in, the attitude is to see them as "unskilled and unknowledgeable learners" who need skill and knowledge, and so they are fed through the system to gain uncritical knowledge as a basis for understanding their own societies. When their education begins and ends through this approach, what sets in is the kind of frustration and disappointment outlined by some of the participants of this study. It bears noting though that whereas the acquisition of technical skills is necessary to ensure effective education, the kind of uncritical orientation to technical skills which Habermas is critiquing here, is what has become known as "technocratic skills". A technocratic orientation to skills encourages elitism.

Harbemas' (1971) other kinds of knowledge, 'practical' and emancipatory', provide a more open route to knowledge acquisition and teaching. Practical knowledge ensues from the human interest to learn about the social world, to learn to understand each other. Mezirow (1991) calls this 'communicative knowledge' because language is its medium of transmission: using language to drive social knowledge from common interpretations shared in our society. Applied to education, communicative/practical knowledge would include an understanding of how students' cultural backgrounds, personal preferences and styles influence the learning process. This would influence rationales for curricula and how they can be related to the future professional, national and global environments for which students are being prepared. Even though communicative knowledge can be more beneficial to foreign students than instrumental knowledge, it may still come with its local cultural assumptions which constrains students into seeing and analyzing problems uniculturally. The majority of participants in this study do think this is not good enough.

It is therefore emancipatory knowledge that leads to growth, development and total freedom. It uses the approach of self-reflection and critical thinking. In teaching, the emancipatory knowledge approach allows both the professor and students to question assumed perspectives on teaching, and revise views that do not relate to personal experiences of all students. Here students are allowed to question distorted personal, institutional, ideological and social forces. Indeed Mezirow (1991) extols emancipatory learning as the goal of all education. While some of the participants experienced this kind of learning in some of their courses at the university, to many it was the exception rather than the norm. Uncoordinated approaches to emancipatory learning and some isolated attempts at creating global perspectives in classroom discourse have left many participants less than satisfied with the content and pedagogy of their courses. But the inability of participants to fully explore even these isolated courses is also responsible for this perception. Since it takes both the pedagogical style of professors and the content of courses to determine the relevance, usefulness or otherwise of such varied educational experiences, the next section will report and analyze the pedagogy of professors in these courses.

5.3 Pedagogy

The instructional styles of professors in the classroom constitute a very important factor in the learning process for most students. Whereas, as we saw in section 5.2.1, the content of the curriculum was determined almost entirely by the professors, focusing most of the time on either Canada, Alberta, North America or the countries of the North, the possibility still existed for professors to come up with ingenious instructional strategies to make space for students who cannot be represented in the curriculum. In other words, no matter the focus of the curriculum, a global perspective can be inserted with the proper pedagogical orientation of the teacher. In this section participants discuss their classroom experiences at the University of Alberta as regarding the teaching/learning styles they encountered, the availability of space for their personal experiences and how knowledge legitimization was constructed in their classes.

5.3.1 Teaching/Learning Styles

As in other things, participants who were experiencing study abroad for the first time had their expectations of how things would be in the classroom. Kojo, for example was expecting to see a vast difference between the quality of teaching in a North university and what he underwent in Kenya. His observation is that

> *Apart from the content, I think there is nothing else to choose between professors here and professors in Kenya. Somehow I was expecting some extraordinary teaching from the professors over here, but though I find them very good, there is nothing extraordinary about them. They are just as good as their Kenyan counterparts in the teaching process.* (skap/I97-10/9-5)

Whatever the difference between the quality of teaching here and in their countries, to all the participants, the opportunity to interact during discussions in the class and to relate their experiences to such discussions was more important to them. Kofi aptly stated this general feeling from his own perspective thus:

> *...one of the things that I have actually treasured in the classroom are those moments when there is more interaction between individual students and the professor whereby the professor comes in as more of a facilitator as opposed to someone who says, "okay, here, I know it all, so you listen to me". The moments of interaction, to me have been more educational.* (skap/I97-10/4-4)

Whereas some participants experienced this kind of interaction in class, others simply did not get the opportunity. Abena, the education student from Botswana, was one of the lucky ones in this regard. She noted that in most of her classes "there were opportunities for other students to bring in their experiences as well into the classroom" and in a few classes interaction was limited because of the nature of the courses. For example, in areas like "research methods you are taught how to do research and stuff like that. But talking about curriculum and curriculum design we do share ideas". (skap/I97-10/10-4)

On the contrary, in Kweku's economics classes he had not had that opportunity and he thinks it is always the professor's teaching style that determines whether or not there will be participation in the classroom and in what direction:

> *...it's the style, because a student cannot just wake up in the class and say "wow! in Tanzania this takes place like that"... It is the professor, when the professor is teaching, it is he who brings in these issues of comparison and then students are encouraged actually to contribute. ... There is one course I took which cited a lot of practical experiences, but the professor never mentioned Africa. ... All the experiences were drawn from Canada and the United States, and I could only imagine how nice it would be if this professor had asked me about the Tanzanian experience. And I believe that if I had been given that opportunity and another student from say South America had also done so, then that class would have been more and more enriched.* (skap/I97-9/1-7).

Yaw had similar experiences in some of his education classes and he has learnt unique ways of adjusting in this kind of teaching/learning environment:

> *You learn to adjust. You read the environment, you read the mood and you weigh things. If you realize what the class is all about, you assess your boundaries, your limits and you try and play your game within those boundaries.* (skap/I97-10/7-4)

From the paradigmatic perspective, however, such "adjustment" or "playing the game" does not necessarily imply a process of transformative learning.

The most limiting effect on participants of the lack of a global-oriented pedagogy in the classroom is that they do not feel a part of the class. All participants have had one or two classes where the professor's pedagogical style enabled them to participate fully in the class and also gave them space to relate theory to their backgrounds and experiences and it is based on such isolated experiences that they are able to make comparisons.

Kwame, from the Faculty of Engineering, noted how he developed "a lot of respect for one professor in this regard. He is always calling on students to compare what they see here in the classroom with what they have seen in their countries". Participants from the Faculty of Education reported the most widespread use of global-oriented pedagogy which enabled students to find themselves in the curriculum. Two examples here sum up this view:

In most of the courses I drew on my past experiences in Nigeria and in my class presentations I have utilized my experiences in Nigeria, especially in courses that focus on Third World education and development. I remember in one of these classes that the professor had been to Nigeria before so he was always calling on me to comment on his statements concerning Nigeria, in class. So in a major way I'd say there was a recognition of my past experiences and I had numerous opportunities to speak about them in my courses. (skap/I98-4/8-2)

...out of the ten courses I have so far taken, at least in about 70% of the classes, I was given the opportunity to share, compare and link to Kenyan situations. (skap/I97-10/7-2)

However, the general assessment by most participants is that majority of their professors did not act this way. Apart from three of the four students from education, all the other participants felt that their instructors' pedagogical styles did not make space for them, in their courses, to relate their personal experiences. One of the two participants in the Faculty of Engineering noted that apart from one professor who "knows himself that practices are different from country to country so he calls on us the foreign students to bring some of these differences out to add diversity to the classroom discourse", most of the other professors "have no experience in other areas [so they] just don't introduce such things into their lessons. It seems to me they don't know and they don't want to know, so they don't ask". (skap/I97-10/3-2). Another student in a different department of the Faculty of Engineering made similar observations:

In the classroom there is not much opportunity to talk about my personal experiences ... from working and studying in Uganda. Hardly any of the professors I have taken courses with show any interest in what happens in the field in Uganda. The reason is that they are not exposed to our system, some of them do not have any idea of the basic conditions in Uganda so they'd rather concentrate on what they know. I think it would be nice to have a professor who though does not know anything about another country, would be prepared to use the students in his/her class to diversify the teaching and learning. (skap/I97-10/5-2)

Sometimes, the only way a foreign student finds reference to his/her country in the classroom is through stereotypical jokes by some professors. One participant illustrated

this from his experience in the Faculty of Science:

> *Unless it's coming in the form of a joke, most of the illustrations are from Canada. An example of such jokes is this: one time we were looking at the structure of cocaine and the professor made a joke that "if you want to look for a job in Columbia you must know the chemistry of cocaine". Otherwise most of the illustrations in terms of applicability are about Canada or sometimes some areas in the US.* (skap/I97-10/7-2)

For some foreign students this lack of space in the pedagogy in the classroom can have far reaching consequences as Adjo, in the Faculty of social sciences noted:

> *... if you sit in a class that is predominantly western, white, and every thing discussed is related to the Canadian context or the professor will say "I don't know much about what you are saying, so I can't say much about that." Sometimes you feel very lost because you can't fully participate in their discussions because they have to do with Canadian content.... It makes it difficult to fully participate in class and as usual if you do not fully participate in class it reinforces certain stereotypes, i.e. you are black, you are stupid, you are a woman, so it sometimes affects your self esteem and how you think people perceive you. And of course if you think when people perceive you in a negative light it's going to have effect on you, you keep quiet. (skap/I97-11/2-3)*

5.3.2 Knowledge Legitimization

For most of the professors who did not make space for other views in their classes, legitimate knowledge is what they know and approve of and thus are prepared to teach to their students and allow discussion on. However, even in the classes where different perspectives are allowed, the question of whether or not participants in the class (including the professor and Canadian students) take these different perspectives as legitimate or relevant knowledge is still an issue. The reactions of Canadian students to country specific issues raised by study participants during class discussions are varied. It seemed that in those classes where professors were open to including experiences of foreign students, the reaction by Canadian students in the class has been positive. Three of the participants in the Faculty of Education who were given space in their classes to relate personal experiences also reported that Canadian students were favourably

disposed to their contributions . The following comments illustrate this view:

> *...quite a lot of times students and professors were not aware that some of those things were happening even in developing countries but I found that when I talked to them and shared my ideas with them, people were more receptive and open to considering those ideas and it was enlightening.* (skap/I97-10/10-3)

> *...in a major way I'd say there was a recognition of my past experiences and I had numerous opportunities to speak about them in my courses. All the students in my classes and the professor were very receptive of my contributions and they took them seriously* (skap/I98-4/8-2)

> *There is a lot of some kind of willingness to listen and there is some kind of enthusiasm and excitement like, "wow, we don't know that this is what actually happens", especially for those people who never had the opportunity of going outside Alberta or Canada, and so they have always looked at many issues from their own small world and now they are given a different perspective and quite often they ask many questions. ... often showing them that this is the way things are done in Africa really helps them to admit their ignorance and discard their preconceived notions about Africa in general and appreciate the fact that there are good things in Africa.* (skap/I97-10/4-4)

Despite such positive comments though, for most participants, response to their personal experiences in classroom discourse has been superficial, only polite nods and "okays". Yaw, also in the Faculty of Education, and Adjo, in the Faculty of Arts described their experiences thus:

> *...there is a lot of group discussion so I participate like everybody else. I don't allow myself to be shut out, but I don't bring in my own experiences because I think it would be deemed irrelevant. You get the feeling that somebody would say, "okay, fine, but we are talking about this not that", so anything else will be received just as an aside.* (skap/I97-10/7-3)

> *The reaction is always more of nodding, "that's interesting", muted, you would expect that once you brought it up, the discussion would tend to steer around it a bit but most of the time it wouldn't. It's more like whatever you add is just like spice, just demonstrates diversity, not so much that they are interested in continuing the discussion in the direction of what you said. Whatever you say is more like a footnote.* (skap/I97-

11/2-3)

The general rationalization of participants about such lack of positive response by Canadian students to their perspectives is to blame it on the political socialization of Canadian students about Africa. As one engineering student put it:

> *Some of the students are stuck with this image of Africa as a desperate continent. You can hardly talk of any positive thing about Africa and expect them to listen to and believe you. I know its not their fault, they have been brought up to believe that Africa has nothing to offer. So in the class you have the feeling that people, including the professor, think, coming from Africa, you have nothing to offer, just listen to us and learn some civilization to take home with you.* (skap/I97-10/5-2)

It seems therefore that in pedagogical style as well as the curriculum content, participants, more often than not, found themselves as outsiders to classroom discourse and the only way they could work themselves into their classes was to ignore their own perspectives and experiences or put on some pretence in order to fit in. Apart from the fact that this situation robs Canadian students and professors of the opportunity to utilize the resources of foreign students to globalize their own perspectives, it also creates very real academic problems for foreign students. It inhibits the development of their own potential and limits the benefits they stand to gain through study abroad. An expressive illustration of the kind of limitation this situation creates is given in one students' experience:

> *I took a course on the environment; it literally didn't say anything about what is happening in the developing countries. And of course, I wanted to write a paper about the environment in a developing country context, so I approached my professor and told him I would like to do this and I wanted his help. He told me "frankly, I don't know much about that". So if I wanted to do that, I was left to myself to write it. Of course, he didn't discourage me, but you could see that if you are writing something which you cannot even get guidance on and in which the professor has no interest, even in terms of coverage in the course, then, ... there are limitations to what you could do as a student.* (skap/I97-10/6-8)

DISCUSSION

> There is a moral obligation as well as a professional one for Australian educators to make deliberate adjustments in the planning of learning experiences of foreign students. It is professional vandalism at worst, or culpable ignorance at least, to accept these full-fee paying overseas students ... and to assume that it is they who should 'fit in'. Such a position should be repudiated not only because it is immoral, but because it has the potential to legitimize a subtle from of exploitation in the guise of education. (McLaughlin, 1995:103)

The above quote refers to Australian educators but it easily reflects the concerns of participants in this study. Indeed it is only to be expected that educators of foreign students should be sensitive to their needs and experiences in the teaching and learning process in the classroom. Even where the curriculum is limiting, a professor's classroom pedagogy can utilize the experiences of all students, more so in an international setting, such as one is wont to encounter in a university like this one. This is the kind of pedagogy many have referred to as empowering (Mezirow, 1991; Freire, 1970; Apple, 1993, 1990, 1992). Empowering because it enables students in a class to respond to whatever topic is being discussed through their personal, cultural, age, geographic or gender experiences. A combination of such experiences enriches the level of discussion in a classroom and gives an added dimension and depth even to the most limiting curriculum. But most important, an empowering pedagogy endows students with critical thinking skills and also develops in them international/global perspectives. Most of the experiences related by participants in their classes have very little in common with this approach.

Indeed I can very well remember the very first course I took at this university. It was a course that dealt with the development of educational thought over the years. The professor prepared a "comprehensive" reading list comprising of articles by various writers on education. Each student in the class was assigned two articles to read and present for class discussion. Apart from the fact that all the articles were written by North American and European writers (mostly British and American and some Canadian), discussions in class most often became comments on the Alberta education system.

Including me, there were three students from Africa in the class, and in all about half the class or a little under was made up of foreign students. Most of the time the foreign students just sat and watched the Canadian students and the professor talk about educational policy in Alberta. Much like the experiences of some of the participants in this study, I, and I believe all the other foreign students also, felt completely shut out of the discussions. If the professor had some marks allotted for class participation I would have got something only from my assigned presentations in class. At the end of the term, I chose to write my term paper, using the concepts and theories discussed in class, but in a different geographic setting - Ghana. I approached the professor for permission to do this and she gave me the go ahead if I thought I could get enough data and references. I accepted the challenge, and produced a paper which she graded with an excellent mark. Given the chance, foreign students could relate much of classroom discourse to their own experiences. Obviously if I had the opportunity in the classroom I would have made the content of my term paper available to my classmates. This would enrich their perspective and I in turn could learn more about what happens in other 'foreign' countries through other students' experiences. But as it happened and because of the limiting pedagogy employed by the professor, I and every other student in the class, lost the opportunity to extend our knowledge base in the course.

As most participants have related, this unfortunate situation occurs in many lecture rooms and it really serves as a major obstacle to students who would like to expand their learning to include other societies and expand their experiences beyond their own. Robbed of this opportunity for globalized learning in the classroom, most students can carry on with their prejudices and biases or preferences about people from other parts of the world. The end result is that though there would be much talk about campus internationalization, there is little change in attitudes and therefore the ethos of global citizenship that should be created on campus ends up being represented by superficial gestures that last no longer than the official ceremonies that establish them.

Whereas some participants think that some professors do not allow space in their pedagogy for all students, especially foreign students, to participate in classroom discourse because such professors lack international perspectives in their approach to

learning, McLaughlin (1995) cites another flimsy excuse, that of maintaining "high academic standards". To accept this excuse is tantamount to saying that the knowledge that foreign students, especially those from the South, bring with them does not fit the rigors of academic discourse. But as Stenhouse (1975:83) reminds us "We do not teach people to jump higher, by setting the bar higher, but by enabling them to criticize their present performance". Criticizing one's performance can only come about if one is empowered to set one's performance against those of others in the realm of critical thinking. Without this comparative reflection, any attempt at self-criticism in learning becomes an exercise in academic assimilation - striving to fit in by uncritically assimilating a narrow perspective of knowledge.

A study by Tompson and Tompson (1996) found that the most consistent response of faculty of two universities in the United States concerning things foreign students engage in that are detrimental to their success is that "international students do not participate fully in class discussions, even when the syllabus stated that a percentage of the final grade would be based on class participation" (pg. 55). The most common concern in this regard was the concern by faculty that "international students will rarely debate issues in class, disagree with the opinion of a classmate or instructors, or challenge the status quo" (pg. 55). Although the study did not indicate where the international students came from, the result generally correlates with the experiences of participants in this study. How can students participate in class when their contribution is treated as a footnote to classroom discourse? How can they be motivated to participate when the classroom environment is hostile to their personal experiences? The fear of losing marks does force some to attempt to fit in and participate or adopt some of the coping skills related by participants. In the Tompson and Tompson (1996) study the students reported that the most critical and difficult aspect of adjusting to academic work was developing a social network and the lack of an acceptable level of stability in the social domain. This lack of social network most often is created in the classroom environment by the narrowness of the curriculum content and the unaccommodating pedagogy in which it is presented.

Lewis (1984), in his study of foreign students at York University, United Kingdom, seems to agree with Tompson and Tompson. He interprets professors' complaints of non-

participation of foreign students in classrooms and in relatively informal settings such as seminars or tutorials as a sign of professors' insensitivity, entailing "the misinterpretation of withdrawal as indicating linguistic incompetence rather than social insecurity" (106) and shows "some lack of concern with the social dimensions of the (foreign) student experience".

The important role of the professor in creating the empowering environment in the classroom for all students is emphasized in this study. Participants in this study note the change in the attitude of Canadian students when the professor allows foreign students to introduce their perspectives in classroom discourse. A great part of internationalizing the classroom environment therefore depends on the professor's orientation and attitude to the experiences of other students. Indeed the literature agrees with this conclusion (see for example Smith, 1991; Bok, 1991; McLaughlin, 1995; Fasheh, 1984; Lewis, 1984 and Tapper, 1996). Thus in addition to the curriculum content, the pedagogical style of most of their professors made the classroom experiences of participants in this study less empowering.

5.4 Relationships

Whereas the classroom situation ideally allows for interaction between foreign students, their peers and their professors, out-of-class interaction is also important to build confidence in foreign students and provide for their social development in the university environment. Outside the classroom, participants developed various levels of relations with their faculty, other students, and staff.

Relations with faculty outside of class are generally muted. Either it does not exist at all as is the experience of Adjo, or it is superficial like Kojo put it, "some just come and chat with me but the majority of them maintain their distance". Where faculty make the attempt to engage foreign students in conversation, the topic of discussion tended to follow stereotypical views they have of student's home country. Kwesi and Kofi gave examples of the type of conversations they go through from time to time. They could not hide their disgust in narrating these experiences.

Outside the classroom, some of the professors show warmth towards me and like to talk to me. But most of the time it is about the negatives of our history. For example, "where did Idi Amin go? Where is he now?" Idi Amin ... Idi Amin... The guy who left the country about 19 years ago is almost always the subject of any discussions people want to have about Uganda. (skap/I97-10/5-3)

There are some of them who really show an interest in you and issues in your country, etc and at the same time there are also those who are not really interested and ask you questions about your country for lack of anything to say. Here there isn't that deep interest in the answers you give; you can actually feel that they are just wasting your time. You notice that such people ask you the same questions each time you have a conversation with them. They never really listen to whatever you tell them at anytime. (skap/I97-10/7-6)

On occasions where a real relationship existed between professors and foreign students it seemed to be limited only to professors from whom the student had taken courses or those on the student's committee:

With the ones that I have taken courses from and those on my committee now I think the relationships have been quite friendly, but those whose classes I have not attended, there's not really been much interaction. It's been mostly on hello, hello basis. (skap/I97-10/7-7).

Only one of the participants, Kofi, experienced deep relationships with his professors, relationships which he admitted, "provided a medium for knowing each other". Participants found the lack of ability to develop a deeper relationship with their professors outside the classroom a bit disturbing. They all experienced a deeper level of relationship with professors during their studies in their countries and they found the lack of willingness for such a relationship here a bit disturbing. Kojo aptly sums up the general feeling of participants thus:

In Kenya at the graduate level there is a lot of interaction between students and professors outside the classroom. They seem more concerned about your studies and are ready to talk to or help you; but I don't see that here. It seems to me that there is too much officialdom here and professors seem constrained by time and their own schedules so much that they have

little time for graduate students. (skap/I97-9/9-6)

Relations with departmental support staff (referred to simply as staff, elsewhere in this dissertation) seem to be a bit more positive, though only on the official side. Most participants never really had any interaction with staff, except to ask for directions or for assistance in various forms, especially when they first came. But for those who had more interaction with staff beyond the official call of duty, they have found such staff to show warmth in their relations. As in the observation of Kofi, in the Faculty of Education:

> *I think on the whole what I have seen is that staff are willing to help and really helpful. They seem really interested in knowing how you are doing in terms of your social life. They are conscious of the fact that you are far from home and they keep commenting that this must be a big sacrifice that you are making - leaving your family and coming here for education and spending all this time here alone. They are also interested in asking about what is happening in my country and they desire to see pictures from my country.* (skap/I97-10/4-5)

And also of Adjo, in the Faculty of Arts, who shows a big contrast between her relations with the department staff and faculty.

> *The graduate secretary is very excellent. I think she's one of the best on this campus. She's very good. She makes you feel comfortable. So far as faculty goes, you have to put in that extra effort to get that support that you need. When I first came, I worked with a female professor who was very supportive. But the others are not like that.* (skap/I97-11/2-7).

Relations with peers outside the classroom is not as cordial as it could be. Participants generally notice a big difference between the depth of relations between students in their countries and between students here, but they are aware also of the courtesy and amiability that their peers show to them. The feeling is well summed up by Akua here:

> *My involvement in extracurricular activities have brought me in contact with a number of other students who I never encountered in my classes, and I'd say that, generally, most students here are very amiable, courteous, friendly. I don't expect too much from them but I appreciate the simple courtesies that they grant to me. As fellow students you can't expect everybody to be your friend and you can't expect to be a friend to*

everybody. (skap/I98-4/8-6).

Perhaps this realization by participants of the arm's length relationship prevalent in the Canadian society made them accept the situation as it is. Responses given in the post-interview questionnaire suggested that when it came to picking friends most of them looked first for people from their own countries, from Africa or among other foreign students, in that order. Canadian students were the least likely to be friends to any of the participants. In spite of their courtesies and amiability, Canadian students did not seem to be interested in close relationships.

Thus in terms of relationships participants have not been very impressed by the dynamics of relationships in the society and much as they found it odd, they learned to cope by keeping their distance with professors, staff and with their peers, outside the classroom. The classroom provided the best rendezvous for academic and social interaction with faculty and peers, as far as they were concerned.

DISCUSSION

A study by Currie and Legatt (1965) of approximately 4000 East African foreign students in the United Kingdom found that "22% felt that the advice available to them on personal matters was inadequate, 25% of the students said that they had never had a conversation with a member of staff outside teaching periods and 17% found members of the academic staff either too aloof or too busy to be easily approachable" (Barker, 1997:116). Research into the relationship between foreign students and academic staff seems to identify the teacher-foreign student relationship as a source of difficulties. (see Lewis, 1984; Furnham and Bochner, 1986; Channell, 1990; Elsey, 1990; Barker, 1987).

While foreign students complain of lack of adequate concern by academic staff, the latter tend to think foreign students "are harder work", needing a "greater time commitment" (Channell, 1990: 64). This basic difference in viewing each other's role Lewis (1984: 103) sees as coming from their previous education experiences:

> Where students had experienced learning in contexts which were very one-sided, and where they were not accustomed to be treated in sociable terms by faculty staff, it is not surprising that their settling in periods were rather difficult.

Often the issue of language is cited as the reason for the cause of problems in relationships, but I tend to agree with Lewis (1984) that the real cause may lie in the expectations produced by previous experiences. In other words cultural differences play a major part. Cortazzi and Jin (1997) compared the expectations of Chinese students in the UK with their professors, regarding each other's roles, and the result showed varied perceptions of teachers and students roles. Whereas the present study did not interview professors about their experiences with foreign students from Africa, nevertheless, judging from the expectations of Chinese students (from a background that ascribes authority figure to the teacher, parallel to the African worldview) one is bound to see similarities between their expectations. In the same way the expectations of their UK teachers (from an individualistic, independent orientation) would be similar to their counterparts at the University of Alberta. But even here, a dangerous assumption is made: do all the teachers in the UK and at the University of Alberta ascribe to the same worldview as the majority of the population? Would there not be North university teachers who have been socialized in South contexts and who would therefore not hold the western view of individual, independent learning? In the same way there could be professors of South heritage who have been socialized in western norms. Another category of university teachers who may not be included in the majority is the group of professors with experiences teaching overseas and therefore already aware of and prepared for the different expectations of foreign students. What would be the expectations of these 'minority' professors of foreign students?

Whereas this study did not particularly go into this division, it is nonetheless safe to conclude, and some participants actually implied, that these 'minority' professors are those with whom participants have warm relationships. It makes sense to expect that professors with similar experiences as students will have similar expectations of each other's role in the relationship. In their narratives most participants thought professors with some foreign experience gave them more space in their classrooms to relate personal

experiences to discourse. This seems to support the view that hiring more "minority" professors and exposing other professors to international experience are viable ways of ensuring harmony and understanding on campuses.

Some participants' impressions that professors were too busy with their own work to engage in a meaningful relationship with foreign students is echoed by Elsey (1990) who found that academic staff complain that quality interpersonal relationship with foreign students was not in tune with "the real-world concerns of academics" (57) and the demand of "research and publications track-record, which lies at the heart of career promotion and status" (57). What participants in this study are saying and which Elsey's (1990 : 60) study also found to be true is that professors feel ". . . there seems to be little bonus in teaching overseas students or taking a real interest in their personal lives."

Commenting on Channell's (1990) study, Barker (1997:119) echoes similar sentiments:

> Studying her evidence and in particular the comments of staff and students suggest that some staff either do not have the inclination or believe they do not have the time to establish personal relationships and then provide the guidance and feedback which are necessary to bring about independence.

Barker (1997) therefore concludes that this is not the best attitude for building an effective staff-student relationship. But this goes beyond a mere bad attitude in building relationships, I believe a prevalence of this kind of attitude leaves foreign students with the impression that their study abroad experience is only about taking knowledge and going back home. When their peers pretend they do not know them outside the classroom and some of their professors seem too busy to have any quality relationship with them, they are bound to gravitate to fellow foreign students, seeking identity and self-worth in national, regional and ethnocultural associations. A Ghanaian proverb translates: "If you have a relationship with someone in the day time, you do not need light to identify him/her in the night". The reasoning here is that the first time you meet somebody build up a strong enough relationship with them so you will recognize them when you meet them again. Many African students, including participants of this study, carry this attitude in attempting to develop relationships with their peers and professors but they get the

realization that for most people here a 'flashing smile' is enough. In this environment, any lessons in global citizenship which the study abroad experience in an "international" university like University of Alberta generates will come with bitter and negative memories. Indeed participants point to such experiences in their contention that the concept of global citizenship is untenable.

Whereas my analysis here seems to be more supportive of foreign students, I nonetheless do partly agree with Barker (1997) that the seeming gulf in relationships between foreign students and academic staff (and also with their home-student peers)

> "does not arise from institutional policy or personal malice but from lack of awareness that there are alternative ways of looking at things. There is need for all concerned to make some move towards accepting that there are other cultures and values than their own."

While this kind of attitude may not arise from a direct institutional policy, yet the absence of an appropriate institutional objective can indirectly create this attitude. If the institutional objective is to create a global atmosphere on campus, that ethos of awareness and action in the course of internationalization, then course structures, research policies, professional development issues should be built around the objective of allowing for maximum quality interaction between staff and students. This could break down the walls of diversity to allow for cross-cultural understanding on campus and which should immediately affect curriculum content and pedagogy. I would again agree with Barker (1997) that quality relationship building could also be inculcated into student orientation programs as well as departmental induction programs for teaching assistants, sessionals and new staff.

5.5 Organizational Issues

Students' relations with the organizational structure and policies of the university were also probed on three levels: the administrative institutions that dealt with students, university policies that directly affected them as foreign students and the library. Students' involvement and opinions of such institutions and policies revealed aspects of

their experiences and interactions at the university. These experiences gave them a deeper insight into the Canadian society and also helped shape the reactions to the university's internationalization policy and eventually, their faith in the concept of global citizenship.

5.5.1 Administrative Structures

The main administrative structures of the university that participants thought were relevant to their needs as foreign students were their departments, the Faculty of Graduate Studies and Research, the Graduate Students Association and the International Centre. Perhaps with the exception of the International Centre, none of these institutions deal mainly with foreign students, but as graduate students, participants were bound to interact in various ways with these institutions.

Experiences in the departments were generally positive. This stems from the fact that, as most participants noted, heads of departments showed a lot of sensitivity towards the needs of foreign students, from the time of application, as in the case of Yaw in Education:

> *I have had good relationship with the department. The Department Chair, for example, played a big role in my coming here. He communicated with me almost on daily basis and since I came here he has been very helpful". (skap/I97-10/7-6).*

Kwame, in Engineering, also noted the understanding shown by the department. The reason, he believed, was because the "head of department had worked in South Africa and other parts of Africa" so he understood some of the issues that he and other foreign students faced. A couple of participants noted negative experiences and these were in departments where participants felt there was no room for them to get involved because they could not have relations with anybody, much less with the head of department. Commenting on his experiences at a department in the Faculty of Engineering, Kwesi noted that

> *...Because it's a big department, I don't have the opportunity of interacting*

with students in the other groups. I am more confined to my group...[and here] people are so academic minded that they think they are only here to read books and that if at any time you are not reading a book you are wasting time. (skap/I97-10/5-6)

Comparing the relations between graduate students in his country and here, Kojo thinks the head of his department at the Faculty of Science is not that approachable.

I think in Kenya It's like there was more attention for graduate students (there used to be very few graduate students, sometimes about 5) so there was more attention. Since I came here I have never gone to see the department Chair; we meet once a while and say hi. Back home the Chair was always talking to and having interactions with students but here you find the office staff more helpful. (skap/I97-9/9-5)

Obviously, participants had more direct contact with their departments than with the Faculty of Graduate Studies and Research (FGSR). But administratively, that is the faculty responsible for all graduate students of the university. This Faculty is in charge of admission, registration, graduation, course and research concerns of graduate students. Most participants, however, have had no contact with the top echelon of the Faculty since they came here. As one participant noted

The trouble is you cannot gain access to the people who matter. Where I came from, I mean in Colorado,[where I did my Masters], you can go to the dean or other officials and talk to them. In this way they get to know some of the concerns and cultural differences with foreign students. But here anytime you go there you meet the counter clerks and that's it. (skap/I97-10/3-3)

Because of this apparent policy of closed access to top officials of the faculty, most participants felt that the Faculty is too dogmatic in its dealings with students, especially with foreign students who may have unique concerns and needs. This view is portrayed by Yaw's experience when he first enrolled in the university

I haven't really dealt with them much, beyond the initial settling in when I moved from Halifax and they hadn't received the original copies of my certificates and they wanted me to do TOEFL and we had to go into the

debate whether it was really necessary for me to do that or not. They eventually accepted an old copy that I had. Beyond that initial contact I have had nothing else to do with the FGSR. In my view they are not ready to listen to issues on their own merit; I mean its like if its on paper that this is the way a thing should be done, whether it's relevant in a particular case or not they stick to it. (skap/I97-10/7-5)

Due to this image of the faculty most participants do not really bother to go there for anything except to "change my address and find out about my fees", "register and pick up my timetable" or ask a few questions concerning their studies. Where possible, participants preferred to deal with their department staff rather than the Faculty of Graduate Studies and Research.

The Graduate Students Association, to which all graduate students belong by virtue of their registration at the university, has provided much better experience for participants than either their departments or the FGSR. Most participants have at one time or the other represented their departments on the General Council of the GSA. Their experiences on the Council have all been positive. I provide a few examples below:

At GSA meetings I don't feel any form of discrimination; if you have something to say you just press your button and you are recognized; the meetings are open and you can say whatever you want. Regarding the way they react to contributions from foreign students at these meetings I think it is just about the same as they do to other students. I remember I have made contributions at GSA meetings that other people have supported, expanded on and eventually led to the house adopting a decision. (skap/97-10/3-8)

At the GSA I'd say I had as much a voice as any student there. There were times I had to bring up issues of concern to foreign students and I was always given the opportunity like every other person; and even despite the fact that some of the issues I brought up were not directly relevant to many of them they were courteous enough to hear me out. (skap/98-4/8-6)

One thing that I think I've noticed there is that there is some kind of respect for whatever a person says and especially when you are saying something as a representative of your department so with that these people are not looking at me as a person , I think they are looking at me as a representative. The only signs of superiority I notice at the GSA for

example, is on department level: some departments feel they are more academic than others, but in the end there is always the system of balloting, secret ballot, that gives everybody a vote and so cancels out any feeling of superiority. (skap/97-10/4-14)

Considering the fact that the International Centre organizes some functions specifically for foreign students, for example, orientations, it is amazing that three out of the ten participants in this study have had little or no contact with the International Centre. Most participants, however, have been involved in the Bridges Program for International Speakers, a program coordinated by the International Centre, that matches foreign students to community groups and schools in Edmonton and surrounding areas for speaking engagements. Through this forum foreign students are able to talk to school children and people in the community about their countries. Apart from the Bridges Program participants have been involved in other projects with the Centre. The experiences of Akua with the Centre provide a broad view of the range of activities it provides for foreign students:

I have been involved as a volunteer at the International Centre; I'm a peer leader there (I mentor a group of new students, helping them to settle down and helping them solve whatever problems they may come across). I'm also a Bridges speaker and I have made several presentations on behalf of the Centre in various places. (skap/98-4/8-6)

The three participants who have not been active with the International Centre cite time constraints as the main barrier. One of them actually decided to get involved sometime in the very near future. It thus seemed that most participants viewed the Centre as a positive avenue for their involvement in out of class activities.

5.5.2 Policy

There were three major policies that participants identified as problematic, and in some instances discriminatory to them as foreign students: the foreign students differential fee, limitations on some scholarships and grants, and regulations concerning employment. Participants felt these policies discriminate against foreign students and go a long way to

undermine the university's drive for internationalization.

The foreign student differential fee was the most unpopular policy among participants. By this policy, the university charges foreign students double what Canadian students pay. Much as this is more of a provincial rather than a purely university policy, participants were of the opinion that because the university benefits from it, nothing substantial has been done to reverse the discrimination. Although all participants agree that the differential fees are "killing foreign students", one of them showed understanding for the need for the differential fees. The argument is that:

> *since this is a university put up with Canadian taxpayers money, they may be justified in charging the differential fee to recoup their investment. Our governments did not contribute to putting up these universities. (skap/97-10/5-7)*

Though all the other participants agreed with this argument, they were nonetheless convinced that foreign students should be given an equal chance to vie for all scholarships in the university to help alleviate the hardships the differential fee brings on foreign students. Akua, for example, sums up the general thinking of participants on this point thus:

> *... the university needs money to run its affairs but I'd like to comment on the way the scholarships here are awarded. Most of the scholarships are not available to international students and I think that should be changed. I am a student here and I think it is only fair that I am allowed to compete with everybody else for whatever scholarships are available* (skap/98-4/8-8)

She cited the example of Harvard University in the United States where all scholarships are open for competition to all students. A similar policy at the University of Alberta, most participants think, would be a motivation to foreign students. This limitation on foreign students in terms of which scholarships they can apply for serves as a disincentive to some. Adjo, who did her Masters in a Canadian university in the East, explained how:

> *Well, when it comes to grants and scholarships, I remember when I was at ... I had this friend who always went for the grad studies calendar and*

looks at all the awards they have. So when I came here, that was the first thing I looked for. One thing that struck me was that a lot of the scholarships are not open. I have to say that it didn't motivate me to work hard. It's a big shame though. (skap/97-11/2-7)

It is significant to note that none of the participants critiqued the differential fee policy in terms of Canada's economic relationship with the South. They understood that it applied to all foreign students but they also thought its effects could be mitigated by an open scholarship policy.

Another policy which does not originate from the university directly but which affects foreign students much is the limitation on work, even on campus. One participant narrated an incident where his professor did not consider him for a graduate assistantship on a research project he had got funding for because, as the professor explained, "it is the Canadian policy that we can't employ non-Canadians in such projects which pay this much money". The only reason he thought he was not being offered the position was because he was a foreign student. His dilemma was that the law says he could work on the university campus, and this was a research project on campus so what prevented him from being hired? Is it because it involved a lot of money? Some participants also commented on departmental hiring policies which automatically disqualified foreign students. For example requirements that students have some Canadian experience before they are given certain jobs. Since they cannot acquire Canadian experience in their countries before coming to Canada, it seemed to them these were deliberate regulations to discriminate against them as foreign students.

It must be emphasized though that all these experiences were not directly related to employment from their departments of study, such as teaching or graduate assistantships. These negative employment experiences appear to have occurred in their search for employment in other university agencies or service departments. A prominent example given by a couple of participants concerned a university agency that provided career peer training for students. "Since all peer educators ... have to go through a vigorous training before they work, what is the need for a prior Canadian experience", one participant asked?

5.5.3 Internationalization of the University of Alberta

The General Faculties Council of the University of Alberta passed an International Student Policy of the University on January 27, 1986 and the Board of Governors subsequently endorsed this on May 9, 1986. The preamble to this policy acknowledged that international students "make a substantial contribution to the entire University community" and that "the value of a university education is enriched and broadened by an international perspective" (University of Alberta, Council on Student Services, 1986 : 28). Thus since 1986 the University of Alberta has officially committed itself to extending its educational services to overseas clientele. Many of the participants in this study though were not aware of any deliberate policy of the university for international students. To most of them the presence of international students at the university is hardly acknowledged in any form officially, apart from the foreign student differential fee. Relying on his experiences at his department in the Faculty of Engineering Kwesi, for example, remarks:

> *I am not aware of any policies for the internationalization of the university. Probably this is happening in other faculties, but I don't see it here, not at [this department]. I say this because here what I see is that people are just concerned about their small world of Canadian practice of engineering.* (skap/I97-10/5-7)

In the same vein, without any attempt to separate policy from practice, Yaw, who had interviewed some senior staff of the university administration in a previous study, had this to say:

> *I may not know the official policy but what I know and what I have heard very senior officials of the university say is that in as much as the university wants to internationalize, the logistics on how to bring students here from all parts of the world is such that it takes money and the university may not have that money. They are trying to get money themselves to run what they already have so its like they are only interested in internationalization in so far as the students can afford to*

buy their way in. (skap/I97-10/7-13)

For those who claim to be aware of the university's internationalization policies, the awareness is limited to what they see in practice, as for example, Kofi and Akua indicate here:

> *When we talk about the internationalization of the university we've seen how the International Centre has been trying to bring an awareness that we have international students here. ... Also there are international students in many, many departments of the university. I think that has been quite a positive thing. (skap/I97-10/4-14)*

> *In terms of physical presence, the university has an international outlook, because even in every segment of the university, in every little group you are likely to see people from different countries and backgrounds ... Also, the structures we have here contribute to the international visage of the university, for example, the International Centre, the Centre for International Education and Development, Alberta International, the Consortium on the Middle East and Africa (CMEA), etc. When I came to this university, the vice-chancellor came to this department and spoke to us about the internationalization policy of the university, so if the university has what it has termed internationalization policy, then it has internationalization on its agenda. Whether they are achieving it is something else.* (skap/I98-4/8-7)

When it came to commenting on the focus of the university's internationalization policy, all participants agreed that there is too much focus on Asia to the detriment of other areas in the world. In fact it is the general belief among participants that the focus on Asia, and indeed the whole issue of internationalization, is a ploy for the university to make money and be able to balance its books. Yaw again explains, relying on his own research findings:

> *... if you look at international students and the regions where they come from there is glaring tilt to certain regions of the world, for example, Asia, South-East Asia - China, Hong Kong, a bit of India. Basically it is because a lot of people believe that is where the market is, that is where the people have the money to pay their way in. In a similar study I undertook, a high official of the university told me that internationalization in the real sense of the word is not a priority of the university. They are doing this as a strategy to raise funds. The university has to support itself : they expect*

> *one-third of the money to come from the government, one-third from industry & research and the other third from tuition fees and they realize that Canadian students alone cannot contribute that so they turn to the international student market. So in as much as we are talking about internationalization the real agenda is not that they want to make the university international, they want to raise money from students and they go to where they think the money is so I personally don't believe in anyinternationalization program of the university of Alberta. (skap/I97-10/7-14)*

This view is held amongst all participants in this study and the majority does not really accept the university's pretences to internationalization. Kweku states,

> *The problem comes when they say that they want to internationalize everything, while actually they are only Asianizing. That's my problem. My problem is not to question why they are going to Asia, no. They have their own reasons why they are going for Asia. But they should stop saying that they are internationalizing; they should say that "we are actually Asianizing".* (skap/I97-9/1-58)

Adjo echoes the same sentiments, and very sentimentally:

> *...when I see their brochures, they [the University of Alberta] have this very wonderful international image. So when they get someone from Japan for example, they can give them an honorary degree When they talk about internationalization of this place, it's just getting North Americans in touch with Europe and Asia, not Africa, and even when they talk about Africa, they just cut out the south, the rest do not exist. So I think their concept of internationalization is targeted mainly at Asia...so maybe they should say the "Asianization" of University of Alberta. Because of course they need their dollars and we do not have those dollars.* (skap/97-11/2-18)

Whereas many of the opinions expressed about the university's internationalization policy focused on the international student body, some participants were concerned with other aspects of the process of internationalization, the question of educational linkages between the university and other universities. Much as they would like to see such a link between the University of Alberta and universities in their home countries and their willingness to facilitate such a linkage, participants have formidable opposition, which is

expressed in the general university attitude to internationalization. Kofi who hails from Malawi and is studying in the Faculty of Education, and Kwame, from Ghana, and in the Faculty of Engineering, explained what they think are the problems:

> *.it'd be a good idea but at present I'm not sure about any channels available for me to use. ...in my department, I don't think anybody will be interested in a thing like that [linkage].* (skap/I97-10/4-15)

> *Talking about departmental linkages I don't think there is much in my department and I know one of the reasons is that the professors seem to be too busy with their own works to be involved with these kinds of linkages. It might also be that they do not get the necessary governmental support from the provincial government. Sure I do think linkages are important for the internationalization process but I don't see much of it in my department.* (skap/I97-10/3-9)

In all participants did not seem to believe much in the internationalization process going on at the University of Alberta. It seems to me though that their opinions of the process of internationalization are driven mostly by the direct effect of the process on them. In this regard illustrations were taken from their direct experiences in classes, in relationships on campus, and in regard to university policies that affect them. While the University does have a significant number of linkage or partnership projects with institutions in various South regions, the participants generally showed a lack of awareness of such projects.

Nevertheless, they recognize that there is some effort being made, and on their part, they were prepared to offer suggestions to improve the process. There is the felt need for an extended orientation for African students. Kwame made this argument:

> *For the University's internationalization policy to succeed I think they should run a program for African students when they come here. An orientation program to open them to the society, to tell them what is expected, etc. (skap/I97-10/9).*

He thought the current orientation program, including even extended programs like the peer mentor and host family, is not enough to ease new African students into the society. While a number of participants agreed with him, others, especially Akua, who had been

deeply involved in the peer mentor program, thought otherwise. Orientation is enough. What is needed is for the university to get some more "African professors from other places to come in once a while to teach courses or do research so that both the professors and students would learn from them." Abena, from a department in the Faculty of Education, agreed to this suggestion and argued in support of it:

> *Yes, I made a comment to a friend that there is hardly any African or even Chinese professor in the department. That in itself is saying a lot about the multiculturalism in the department. I think there is a lot to be done in that area. ... In general I think we could emphasize inviting other international speakers, not only from Europe and America but also from the Third World. I think part of the problem with international speakers from other countries might be that people who are organizing these activities do not know about them. But foreign students know the scholars in their countries so involving them in the organization of such events will help bring the diversity. (skap/I97-10/10-22)*

Indeed of all the ten participants in this study, only one, from the Faculty of Engineering had an African professor in his program. But much as the absence of African professors was an issue to them a majority of participants thought a more serious issue was the limiting curriculum and pedagogy under which their classes are conducted. Some of the arguments/observations were:

> *If the courses that are provided in the classrooms are made in such a way that people from different areas can add their experiences to the teaching process it could have a lot of impact in making us all feel a part of this internationalization process. There is also need to encourage input. When I came here nobody was interested in what I was doing back at home, so you are left with no choice but to fit into whatever is being done here; you can't add any new perspective to it. Once you see somebody show some interest in what you know already, you become more willing to give information and learn something new in the process but when you are treated like a clean slate that needs to be filled, you don't feel a part of the process. (skap/I97-9/9-14)*

> *There need to be more diversified programs ... merely having foreign students here does not give the international focus that is needed...but if they really want this place to be international, then they need joint ventures with departments in other universities so that research and*

programs that will evolve will focus more on the international community. (skap/I97-10/5-7)

Another way is to broaden the course content, the courses tend to be too narrow. Let me give you an example: I was teaching a course last semester and I told the students that some of the freed slaves from the US settled in Nova Scotia and they were surprised. I couldn't believe it. These are kids who are supposed to have gone through high school. I thought it was so sad.... I think the curriculum should be broadened to include things from other parts of the country as well as global issues. (skapI97-11/2-20)

The above and earlier responses in this chapter show that participants valued their classroom discourse very much and they thought their experiences in the classroom affect the way they view the internationalization process at the University of Alberta. Also, as earlier noted, participants who did not know about the program linkages departments have with other universities tended to think nothing was being done in that direction throughout the University of Alberta. When confronted with evidence to the contrary however, their responses become more of disbelief and also wonder why it is not the same in all departments of the University. It is also worth noting here that though there are some isolated attempts at the University for pedagogical and curricula innovation, most participants, especially those who have no such programs in their departments, did not know about them and therefore could not access them. Thus the real focus of the suggestion by participants for diversified programs at the University of Alberta is for such programs to be made available in all departments of the University, and also to be made more conspicuous so that students can access them easily.

All the participants thought that one way the University could enhance internationalization is to abolish the foreign student differential fee and adopt an open scholarship policy. At least two participants used the word "killing" to describe the effect of the foreign student differential fee on students. The acknowledgement is also shown that some departments have found ways of limiting the effect of this fee on their foreign students. Adjo gave the example of her department where the "department has offered to pay the difference for us otherwise it would have been impossible for me to go on. I think they have to do something about it."

Other issues which students thought the University should be more involved with on behalf of foreign students is with the processing of immigration papers once they have been accepted to study at the University. Issues concerning this topic were extensively discussed in chapter four. As discussed earlier in this chapter, participants did not think the relationships between students and faculty, and also with their Canadian peers is good enough to generate more than superficial interest in others. As Kojo stated,

> *if you really want to interact with somebody you need to know more about that person and what I have seen is that in most cases you find that there is just formal interaction in class and outside class but I think there is need for, may be, some more informal interaction to create the right environment.(skap/I97-9/9-14).*

Most participants added that a sure way of enhancing relationships on campus is to create opportunities like social gatherings where students and faculty could meet outside of classes to have informal chats. In addition, they highly recommended that a lot more must be done towards creating an ethos of internationalization on the university campus so that when such social programs are organized people will be sensitive enough to know how to interact with "us so we would not feel like being patronized. It is very easy to see through such superficial interests in you".

As noted above, some of these policies are not exclusive to the University of Alberta. Some are not campus-wide either, limited only to some departments, but the effect of these policies on foreign students is tremendous. Participants consider them discriminatory, frustrating and at odds with any talk of internationalization of the university when such discriminations persist.

5.5.4 Library

The library is one university institution that all students, foreign and Canadian, utilize for their studies. If the efforts of professors in the classroom towards introducing global perspectives in the content and pedagogy of their lessons is to have an impact, then the

library stands to play a major part both in the services provided and the diversity of its stock.

In a university made up of students from various parts of the world it is imperative that library staff are trained to be sensitive to the needs of those whose approach to information search is different from the Canadian or North American approach. Participants in this study, all foreign students from Africa, have had both positive and negative experiences using the libraries in the university. On the negative side students have experienced library staff treating them with suspicion. Kwame narrates an incident that made him feel rather nervous in the library:

> *The library, I have had some interesting experiences. Most of the time when I go to the library I go to the back to look at the magazines and I believe they suspect I'd steal the magazines so on one occasion one of the attendants just came over to see what I was doing and he went back in. I did not mind him. 3 or 5 minutes later, another person came, just stood and looked at me and he went back in. I just laughed it off but it was obvious from their looks that they suspected me of doing something wrong and they were watching out. It is the same kind of look you get when you step into a shop in town, and because you are black they begin to suspect you are there to steal.* (skap/97-10/3-3)

Sometimes it was a result of a library staff showing lack of understanding of a foreign student's inability to use technology in the library. The attitude shown in such cases frustrates foreign students who may genuinely be in need of assistance in accessing the technology. Yaw narrated two incidents he encountered that illustrate this point:

> *Some of the library staff have been really good and some you wouldn't want to talk to them a second time. Normally, they wouldn't say anything bad but the manner in which they would assist you makes you uncomfortable. I'll give 2 examples. The first one was ... an instance when I asked "how can I access ERIC". The library assistant just looked at me and said " Didn't you attend the recent class we organized on this subject?". You see, outright you can see this fellow doesn't want to help you. In effect he is telling you that you should have known, why are you asking? You should have attended the class and if you didn't you have no business asking. The Second case is a similar one. I wanted to do an interlibrary loan and the assistance told me I didn't need a form, that I*

could do it electronically. When I told her I didn't know how to do it she just told me to go turn on the computer and read the instructions as they come on screen. So there was that kind of aloofness on her part which says to me "you should be able to do this by now". On another day I went there and found an assistant who spent about half an hour with me teaching me how do some of those searches. So if you compare the first two assistants with this third one the difference is obvious.
(skap/I97-10/7-6)

Furthermore, for all participants there were times when they met staff who understood where they were coming from and spent time helping them. An example from Akua's experience shows the extent some staff may go to help a foreign student and the kind of appreciation that creates in the student:

When I first came and I was thinking what my research area will be I remember one of my professors advised me to first familiarize myself with the library and see what is available. ...When I went to the library I saw a lady called Maureen, I remember so well because she was very friendly to me. I told her I needed all the books I could get on women and spirituality and she just punched her computer and brought out a whole list of materials available in the library, printed out. ...Since then I became friends with this lady and when I eventually settled on a topic she was the one who helped me fish out all the material I needed in the library. On the whole I find the staff at the education library very friendly. (skap/I98-4/8-2)

In spite of the negative experiences some of them had participants unanimously agreed that, on the whole "they try as much as possible to treat everybody the same".

Unlike the services they received at the libraries, participants were generally happy with the stock of the libraries on campus. Most showed surprise at the diversity and extensiveness of materials in the libraries. Adjo, in the Faculty of Arts, comparing the University of Alberta library stock to what she had seen at her previous Canadian University, noted:

...There were books that I couldn't get at [my former university] and I had to get them through interlibrary loan. But here, there are a lot of books on Ghana, some of which I don't think I have seen before. So when it comes to library holdings I think I will give University of Alberta A plus.

(skap/I97-11/2-8)

Comparing also with the stock in her former university in her country, Akua noted:

> *With the library stock, I must say that some of the books on Nigeria that they stock here I never saw them in the university library in Nigeria. I was surprised to find a book written by my husband, who is a professor and vice-chancellor in one of the universities in Nigeria, in this library here.* (skap/I98-4/8-2)

To Kwesi in Engineering, the library stock and the efficiency of the system have impressed him very much.

> *If there is any positive thing that I can say about the University of Alberta, then it is the library. The library is simply fantastic and it is what I sincerely think is the advantage of having done my Ph.D. here rather than in Uganda. The resources are simply fantastic. Even if something is not available here the request system works well. I ordered some materials from a university in the US and they were brought promptly. The stock on Africa is surprisingly good. The other day I was looking for an East African journal and I found it here. I'm not sure I could have found this material even in Uganda.* (skap/I97-10/5-3)

Even for participants who think the stock is limited they do acknowledge that the interlibrary loan system is efficient enough to offset any gaps in the collection here. One such view was expressed by Yaw: "There was virtually nothing in the library on my research topic; about 95% of all the materials I used came from other universities but through interlibrary loan". From a paradigm analysis, what matters of course is not merely the availability of materials and knowledge sources relating to the African context. Also crucial is whether a range of paradigms are reflected in the stock. In this regard it is worthwhile noting that the University of Alberta libraries do contain journals and texts that come from alternative or critical perspectives such as the works of Samir Amin (1997, 1984, 1976), Michael Apple (1998, 1996, 1995), George Dei (1997), Robert Zuber (1994), Betty Reardon (1993, 1988), Toh Swee-Hin (1995, 1990, 1987) and Virginia Floresca-Cawagas (1992, 1987), to mention just a few.

The internet service available in the libraries and other locations at the University were also utilized by participants to access information from varied sites. The majority of them indicated though that they used the internet mainly for e-mail and to access news sites from their countries. Most of them thought that though the information highway was useful in some circumstances, it constituted a time wasting bait that could affect their studies if they used it too much. The decision to use this medium for news about their home countries, they agreed, was because there is very little in the print and broadcast media here about their countries and "most of the time what is provided is interpreted through western eyes".

DISCUSSION

Participants' views of the organizational structures and issues of same seem to derive from their understandings of relationship. While much of this was dealt with in the previous section, it is worth noting here that the value participants placed on relationships with their peers and classroom tutors also extends to the administrative officers in their departments and the Faculty of Graduate Studies. Generally participants viewed favourably the relationships with department chairs who were open, but did not much appreciate those who adopted a closed door administrative policy. My own experience showed that in most African countries, especially Anglophone ones which adopted the British administrative and civil service system, respect for authority is very much pronounced. Whereas senior administrative staff in an African university may sometimes exude an excessive air of authority, they do not ignore close relationships with students, especially graduate students. Thus having been used to having such open relationship with department chairs and deans of faculties in their home countries, it was a bit of a disappointment to some participants that some chairs should treat them at arm's length.

This desire for closer relations with professors, peers and senior administrative staff may be misinterpreted as excessive demands for assistance (Elsey, 1990; Channell, 1990) but to participants it is a basic need in their attempt to be accepted and integrated into the programs and affairs of their departments. Indeed the literature on social networks and social support suggests that warm relations between foreign students and their hosts

buffer them against culture shock and help them "reduce stress by providing [them] with information, emotional, ... and moral support ... hence it may be predicted that foreign students with a strong and supportive friendship network may be happier and better adjusted than those without such a network" (Furnham, 1997: 18; see also Cobb, 1976; Bochner, 1977; Furnham and Bochner, 1986). The closed door administrative practice of senior management of FGSR, for example, is to some foreign students, an indication that they are not available for student consultation. The result is that, apart from reinforcing their impression that officials are not very friendly, it makes them feel not quite wanted in such environments. Such impressions and feelings are not conducive to creating an ethos of internationalization on campus.

Perhaps the most popular administrative institution on campus with participants in this study is the International Centre. Here, unlike at department level or with the FGSR, foreign students are welcomed to participate in programs, utilizing their backgrounds and personal experiences. The sense of belonging that this environment engenders and the positive outlook participants have about the Centre's programs are reflected in the fact that 7 out of the 10 participants are fully involved with the Centre's programs.

Three major milestones in the internationalization of the University of Alberta have been the opening of the Office of International Student Affairs (OISA) in September 1984, the adoption by the General Faculties Council of the first comprehensive policy on international students in 1986, and the establishment of the International Students' Centre. But clearly the International Centre has since become the most popular for foreign students, as attested to by participants in this study.

The Centre was established mainly to "increase international understanding through interaction among international students, the university, and the community" (Coss, 1986: 9). The following were set down as its major objectives:

1. To help meet the social and cultural needs of international students at the University.
2. To promote and support international education at the university.

3. To encourage and initiate development education programs at the University.
4. To help create the awareness that international students are essential to the university and to develop opportunities for them to become educational resources.

In my interviews with participants and dialogu with officials of the International Centre, I got the impression that both participants and the Centre have complemented each other in providing some form of internationalization on the campus. The Centre, for example, has the Bridges Student Speakers for Global Awareness Program which provides a forum for "international students (foreign students and Canadian students with international experience) to visit schools, university classes, community organizations and business groups to speak on topics of mutual interest" (International Centre, 1997 Brochure). This seems to be the most popular program that participants engaged in at the Centre and through this they had the opportunity to educate the community about their personal experiences in relation to their societies. The obvious aim of this program is to help foster understanding between foreign students and Canadians both on and off campus, in the spirit of the concept of global citizenship. The Centre also actively supports country/regional associations of foreign students such as the Africa Society, Kenya Students Association, Ghana Students Association, etc. It also runs a viable study abroad program which links students (mostly Canadian students) with other universities in Africa, Asia and other parts of the world. In fact the Centre's study abroad program is one of the most inclusive international programs on campus, in terms of the variety of countries it sends students to. However, the limitation of such an elaborate program is that it at the same time excludes students who cannot afford to pay for a trip abroad. To compensate such students, the Centre maintains a library, Global Options Area, of resources for and information on study abroad.

Whereas foreign students from Africa and elsewhere involve themselves in most of these programs every year, one can however, not say for sure that there has been any significant achievement in bringing Canadian and African students together. Going by participants' responses in this study, it can be said that a lot more needs to be done. Participants' reports of racism here, both on and off campus, and other unpleasant experiences they endured gives some indication that even on campus these programs

have not had much desired effect. Participants' experiences in this regard, especially concerning speaking engagements in the Bridges program, agree with my own experiences as a Bridges speaker : people tend to disbelieve much of what African foreign students here say about their home countries especially where they differ from the image of Africa that the western media portray. There is certainly a need for the International Centre to sponsor a study into the impact of its programs on both foreign and Canadian students. In this study, the experiences of participants, especially that of Kwesi where his attempt to explain current events in his country to his Edmonton church group was rebuffed, (see Chapter Four) is an example of how difficult it might be for foreign students to affect Canadian perspectives about Africa.

Another popular program of the Centre is the annual International Week. This is a week in January every year since 1986 during which attention is focused on international issues. Here foreign students participate as speakers or volunteers utilizing their experiences and scholarship to add international fervour to presentations. Apart from the presentations the week also provides opportunities for interaction during the Rainbow of Cultures fair, which allows various student groups, both foreign and local, to participate in cultural and information sessions. The focus of activities during the week is guided by the concept of global education not only to provide knowledge but also provide awareness for exploring empathetic and cross-cultural understandings.

A lot of foreign students participate in activities during the week but there has been no study as yet to determine their effect on Canadian student perspectives. In the same way, other International Centre programs aimed at creating awareness for global understanding have been effective for as long as the events lasted. Orientation programs, for example, are intended to ease obstacles and allow foreign students to integrate quickly into the campus and community, but after such programs they find that the environment does not fully support their efforts. Some participants' disillusionment with relationships and experiences with discrimination both on and off campus point to the fact that the ethos of internationalization is still far from being achieved on campus. Interestingly, none of the participants in this study knew of the University's official policy on international students. They had read about the University's intention to internationalize but they

simply dismiss it as a public relations gimmick and a fund-raising ploy. Most participants thus seem to question both the sincerity of the University's intention to internationalize and also the process it has adopted for this.

Two other university policies, however, caught their attention and concern: differential fees and scholarships/awards. The differential fee for foreign students now stands at 100 percent of what home students pay. That means foreign students pay double the fees assessed to home students. The main argument advanced to justify this policy is that foreign students do not have to be subsided with the taxpayers money. The understanding then is that foreign students do not pay taxes so they should not benefit from the taxes of Canadian students and their parents. But is it true that foreign students do not pay taxes? The law requires all adults living in Canada to file tax returns every year, including those on temporary residence (for example, foreign students). Thus any moneys remitted to foreign students towards their education in Canada are subject to local taxes. Moreover, foreign students who secure employment and their families all pay taxes. But this argument about "tax payers' money" seems to have convinced some participants who think that it is a sound argument. Pointing to the cultural and economic benefits foreign students yield to host countries, some commentators have dismissed this view of foreign students as "hangers on" (Altbach, 1989; Fasheh, 1984; Myers, 1972; Blaug, 1988, Fry, 1984). Altbach, for example, writes:

> Foreign students and scholars are one of the most important elements of the international knowledge system. In many ways they are at the centre of that system. They are the "carriers" of knowledge across borders... Foreign students perform some very important roles during their sojourn overseas. They frequently constitute a key cadre of researchers and teachers of the academic systems of western countries in their capacities as researchers and teaching assistants ... and permit the high-demand undergraduate programmes to function. (pg. 126-131)

Throsby (1991) also notes that among the benefits foreign students provide to their host institutions are "...the introduction of cultural diversity onto campuses with consequent beneficial spillovers to local students" (pg.355). And I agree with Altbach when he further makes the argument that in most cases, the cost of educating foreign students may "really be fairly low as these students may not require additional academic staff or

equipment... Academic institutions would continue to function and most academic staff would be kept on payroll" (pg. 131). In other words North universities do not in reality incur that much extra cost on foreign students; rather the extra fees charged foreign students may be seen as a way of ploughing back national subsidies on the education of Canadian students. But perhaps the big question is, if foreign students are such a burden with no benefits why would most North universities like University of Alberta go out to recruit them in the first place? All said, I cannot help agreeing with Blaug (1991) that the weight of circumstantial evidence seems to suggest that ... the benefits of foreign students to host institutions outweigh the costs.

Since 1967 when the British government introduced the differential fee for foreign students, many other countries, with the exception of the United States, adopted the practice. Indeed Britain removed all subsidies for foreign students with its full-cost fee policy by the Conservative Government in 1979. The chaos created by this policy is well documented (see Williams, 1987; Woodhall, 1987; Fielden & Dalrymple, 1987) but that was not enough to deter countries like Australia and Canada from jumping on the bandwagon.

The reason, according to Williams, (1987 : 109) is that

> in the midst of the chaos British universities also realized that overseas student fees are playing an increasingly important part in university finances - between 1979 and 1984 they increased as a proportion of recurrent income from 2.8 per cent (34 million pounds) to 5 per cent (104 million).

It was realized that if universities could recruit enough full fee-paying foreign students they could improve their budgets. The consideration then was financial gain rather than any thought of burdening the taxpayer. In October 1998, an official of the University of Alberta was quoted in the *Edmonton Journal* as saying that the University needed to increase its fees to make it attractive to prospective students from the Pacific Rim. Apparently some market research had shown that many Asian students thought the University of Alberta was a sub-standard university because its fees are not as high as those of American universities. This attitude further demonstrates the financial

motivation of the university for recruiting foreign students.

As participants indicated, the differential fees are "killing foreign students" but there is no indication that the university has any immediate plans to reverse it. The fact that they are disqualified from a lot of scholarship schemes also compounds their monetary problems. This means then that while they are required to pay more than Canadian students, foreign-students, have no access to a number of scholarship schemes that are made available to Canadian students. Holdaway, Bryan and Allan (1988: 22) listed some of these restrictions:

> . . . international graduate students were specifically excluded from those eligible to hold some provincial awards . . . The major university sources of support for international graduate students were teaching or research assistantships. However, some may not have been considered suitable to hold teaching assistantships because of difficulties associated with English or with various aspects of the content of courses to which they could have been assigned.

In another study, Szabo (1996 : 14) made similar comments concerning the process of internationalization at the University of Alberta:

> A liberal concern for cross border cooperation is evidenced in the University's desire to accrue social and cultural benefits for its development partners as well as for Canadians....In other University documents which articulate the University's position on internationalization, the social transformative perspective is noticeably absent, suggesting that *social conscience is only a marginal focus* as the University pursues its international goals. (Emphasis mine)

Thus a combination of university policies and practices, including a less than empowering academic environment in the content and pedagogy of their programs, have made it difficult for participants to benefit much from internationalization at the University of Alberta. The concern with which participants articulate their views of these policies and practices only goes to show the difficult effects of these policies on them. Much as there are efforts being made by some departments and individual faculty to ensure that internationalization takes on a more transformative stance, these are far between, unknown to most participants and therefore have little or no impact on them.

Directly related to administrative structures and policy, the library is the other most relevant university institution to the foreign student. For those who have the desire to write term papers on their countries, or for those who need to catch up on a classroom discourse that went too fast partly because of its unfamiliarity, the library provides a 'safe' starting point. The role of library staff in this process, as much as the diversity of the physical stock determines the 'safeness' or 'unsafeness' of this process. Generally participants think highly of the University of Alberta library system. This is an elaborate system, combined with the NEOS system, a student virtually has access to other off campus libraries such as the Red Deer College, Concordia College, Kings College, Augustana College, Alberta Education and Royal Alexandra Hospital Libraries. This means therefore that stock would be varied not only in terms of subject but also in terms of geographic and cultural diversity. As participants rightly noted, the library stock truly answers to the internalization policy of the university. Participants could therefore fall on the library stock to fill in the gaps that limited curriculum content and pedagogical style created in the classrooms . But while they all agreed on the diversity of the stock, they could not be that unanimous about the services provided in the library to give them access to the needed stock.

The importance of service in the library to all clients, and particularly to foreign students in academic libraries, is well supported in the literature (see for example Helms, 1995; Moekel & Presnell, 1995). Helms underlined the problems the library stock and its organization could create for foreign students when she narrated the following story:

> An international student, looking through the print card catalog, came across the words "For holdings see main entry". The student walked over to the main entrance of the library, and then came back with a puzzled look that meant: "Where is the main entry? And what in the world are holdings?

Much as this incident could be about language, it is also about library jargon, which could pose a problem even to home students. But the chances that a home student who has used similar libraries in this country before coming to university would be confused

by such jargon is much slimmer than a foreign student who may not have had much experience with libraries of this size and complexity. But incidents such as this are more prevalent in the use of technology in the library. Electronic library equipment such as on-line catalogues, CD-ROM or more simple ones such as fiche readers and others may be completely new to foreign students. My personal experience in this regard agrees with Wayman (1984) and Liu (1993) that unfamiliarity with large academic library surroundings coupled with 'strange' technology is overwhelming. In the midst of these unfamiliarities, the role of reference librarians and other library staff is crucial in connecting foreign students to the library stock, both on and off campus.

Moeckel & Presnell (1995) identified two categories of problems that foreign students face in a North American library: functional and cultural barriers. Functional barriers are those that inhibit basic library use which may prove a problem to home students also. This may include technology and an understanding of the operation of the library. Cultural barriers are mannerisms such as nonverbal behaviours and communication styles. Linguistic problems may also be prominent here. And though all my participants have no problems with the English Language per se, linguistic problems in this context mean more than competence in the English language; they also connote understanding of the cultural differences in communication (Hendricks, 1991). Whereas functional problems could be seen to be problems of the library patron, cultural barriers could involve both the library patron and staff. Without the right cultural understanding, communication is impaired, and it is so where both the library patron and staff cannot connect culturally and linguistically. Thus cultural understanding is definitely relevant when the library staff are trying to determine the needs of the foreign student patron (Sarkodie-Mensah, 1986; Moorhead, 1986).

Generally, as some participants rightly noted, the library staff of the University of Alberta are polite and often show a willingness to help but a lack of understanding of where the student is coming from could give a contrary impression. The negative experiences noted by some participants can be seen in this light. Most of the time library staff do not realize that some foreign students need more than one lesson to comprehend and independently use any of the databases such as ERIC. The fact is, some students may never have used

any computer before coming to Canada and therefore, like any normal person, a single class orientation on using a computerized database would not provide competence. In the same way, a student who is not competent beyond a single orientation course, cannot turn on "the computer and read the instructions as they come on screen". Even where the computer is up and working, the computer terminology, the kind of English language used on these screen instructions is not the same as what the student may have learnt in his/her home country before coming to Canada. Thus expectations of independent work even after some lessons are unrealistic. A better understanding of the needs of a foreign student in this situation may help prevent the unfortunate impressions that some library staff display to foreign students in need of help. The noted positive experiences only show that there are library staff who understand the functional and cultural barriers different students come to the library with. The need for library staff to be culturally aware of the diversity of library patrons is now very much stressed in most academic research on library instruction (see for example, Wayman, 1982, 1984; Liu, 1993; Greenfield, Johnston & Williams, 1986; Moorhead, 1986 etc).

Lack of proper training aside, personal attitudes of library staff may also affect their services to foreign students (Sarkodie-Mensah, 1986). For staff who have not imbibed the spirit of internationalization, they tend to think that foreign students are too demanding in asking for directions on where to find library stock or how to use technology. This attitude may also affect the quality of their service (Wayman, 1982, 1984; Sarkodie-Mensah, 1986).

All said the library's role in the internationalization process is as important as any other university institution. The library provides the materials to back internationalized course content and enables all students the opportunity to explore and access knowledge in all forms and from varied sources. A good and effective bibliographic instruction for foreign students, which addresses the cultural and functional barriers in their use of the library coupled with a culturally literate library staff with a global attitude, all enable better access to the stock. In the case of the University of Alberta, as participants have noted, while the library is strong on materials, the attitude of some staff needs a paradigm shift.

5.6 Conclusion

Seen in the light of the three models of internationalization espoused by Warner (as discussed in Chapter Two), the brand of internationalization pursued by the University of Alberta easily falls into the corporate/ market paradigm. The driving force behind the University's internationalization policy is competition. Competition in trying to recruit the "best" international students, primarily from the rich countries in East Asia. The University's involvement in international education has become a means to develop human capital and promote national as well as institutional economic growth. Where emphasis is placed on intercultural sensitivity, the aim seems to be more of equipping graduates with the ability to be employable in the international context without any real commitment to the ideals of global citizenship. Indeed looking at the major documents/statements that articulate the University's position on internationalization one can discern its paradigm of international education. Szabo (1996 : 12-13) again lists a number of them:

> The desired outcomes of the internationalization of the University of Alberta can be categorized as they relate to students, the institution, larger regional and national interests, and society as a whole. Desired outcomes of internationalization related to students as outlined in various University documents include interculturally competent and sensitive graduates (University of Alberta, 1993, 1995), staff and students who are trained for local and global service and citizenship (Senate Task Force, 1994), students who have had a significant international experience (Fraser, 1995), and graduates who can compete with other graduates worldwide (Fraser, 1995). In terms of institutional outcomes, the list ranges from becoming recognized internationally as an institution of excellence (University of Alberta, 1993, 1995) and becoming the university of choice of the best students and scholars in the world (University of Alberta, 1993), to the development of strong partnerships overseas (University of Alberta, 1993) and attracting world class research faculty (Senate Task force, 1994). Desired national and regional outcomes include a positive impact on local, provincial, and national economies and helping to develop economic trading partners for the province (Senate Task Force, 1994). On a societal level, the University's tacit goals of internationalization include social and cultural benefits to Canadians and development partners and generally "sharing the wealth" (Senate Task Force, 1994).

The absence of any explicit statement on the University's role in global citizenship training is not only glaring, it also defines the liberal orientation to internationalization envisaged in these documents. The result is that the structures of internationalization in place only provide a functional orientation to international education like expanding international student enrolment while more urgent areas such as curriculum innovation are left to the uncoordinated efforts of individual professors and departments. The experiences of participants in this study give ample testimony to this observation.

In arguing for the enrichment of study abroad programs, Kerr (1991) offered a redivision of academic subject areas into 3 main categories. First is the category of subjects with worldwide uniformity in the content of knowledge, such as chemistry, mathematics and physics. Second are subjects such as political science, history, the social sciences and the humanities which he calls areas of intra-cultural similarity. Third, he identifies what he calls subjects in areas of inter-national particularity, which includes education, public administration and social work. While in the first category, it is believed that scholars all over the world know pretty much the same things, in the second and third, the knowledge differs from society to society, country to country and culture to culture. In the second category, the nature of the subjects demand that scholars know a lot about their cultural areas and a little outside it. In the third, the professional nature of the subjects mean that scholars are bound to know a lot about what pertains in their society and nothing about what is outside it. In other to make all these subjects international and enrich them with new perspectives therefore, there is the need to study them in different countries, cultures or societies. Even in the area of "worldwide uniformity of knowledge" new approaches can be learned by studying them in different environments. Thus every subject whatever its universality stands to benefit from a different perspective informed by a different environment.

However, as indicated many times in this dissertation and in the light of the conceptual framework of the study articulated in Chapter Two, this delineation by Kerr can be meaningful only when this "worldwide conformity of knowledge" approaches knowledge creation and dissemination in a critical paradigm. As the responses of

participants clearly show, the mere study of subjects in different countries, cultures or societies does not provide the transformative perspective that would be required in the paradigm of global citizenship articulated in chapter 2 of this dissertation.

Participants in this study are drawn from all three categories as delineated by Kerr and they have all expressed the need to expand their horizons and enrich their perspectives in their various areas beyond what they had obtained studying in their various countries. The motivation for study abroad has therefore been not only acquisition of knowledge from a country of the North but also the possible acquisition of critical skills with which to synthesize knowledge gained abroad with knowledge gained in the home country so as to come up with a globalized perspective of where they stand in their professions and in their countries, in relation to the rest of the world. The process of doing this, as their responses eloquently show, was not expected to be through the classroom alone, but also in their daily interaction with people and in forming relationships with professors, peers and administrative staff. It is through the lens of all these relationships and classroom pedagogy and curriculum content that participants understood the university's policy of internationalization.

As it turned out the university's conception of internationalization was very different from what participants had expected: it fits what Savitt (1993) called "curricular internationalization". The kind of internationalization which is designed to increase "knowledge of but not necessarily increased respect for, or engagement with other nations, cultures and peoples" and "which fails to move students from their cultural starting blocks and could indeed promote a predatory attitude toward other cultures" (Savitt, 1993:4). With this approach, the dream of an "International University of Alberta", the creation of an ethos of intercultural understanding on campus may never be a reality.

To help fashion a more fulfilling brand of internationalization at the University, participants have provided a number of suggestions. In proposing these solutions participants are aware that the aim of internationalization is not just economic gain for the host country, but that it should enable students (both home and foreign) to exchange

knowledge about each other, knowledge which should lead to intercultural understanding and empathetic appreciation of diversity. It is in this environment that students will begin to appreciate the extent of global interdependence and come to see themselves as world citizens. In this, classroom pedagogy and curriculum content, as well as administrative structures of the university must complement policy in order to transform the rhetoric of internationalization into reality. In the next chapter the direct impact of all these experiences in Canada, Edmonton and the University of Alberta on participants will be examined within the framework of their transformation into global citizens.

Table 5.1 SUMMARY OF PARTICIPANTS' SUGGESTIONS FOR IMPROVING THE INTERNATIONALIZATION OF THE UNIVERSITY OF ALBERTA

- Orientation. There is need for an extended orientation for foreign students

- Staff. Whereas the student population is highly diversified, same cannot be said of the academic staff. Canadian professors should also be encouraged to travel and research in the South to acquire first hand experience.

- Linkages. Need for more linkages with other universities in the South, not only in projects but also in staff and student exchanges.

- Pedagogy. Classroom discourse must be organized in a way that will utilize the experiences of all students.

- Curriculum. Courses must be diversified and made more flexible to allow easy access by all students. There must be a conscious effort to move away from the eurocentric orientation to curriculum design and knowledge provision.

- Financial Assistance. Make all scholarships and awards open to competition so all students, irrespective of nationality, can compete fairly.

- Fees. The foreign student differential fee must be abolished. Since study abroad brings benefits to both the University and the community at large, it does not make sense to make it more difficult for foreign students to come here.

- Relationships. Need to create avenues for more empowering interaction between foreign and Canadian students and also with faculty and support staff.

- Canadian Students. Serious attempts must be made to encourage more Canadian students to study abroad also. This way they will be building their own global perspectives and cease to rely on the uncritical media reports for information.

- Policy. Since the internalization policy directly affects foreign students more than any group of students on campus, it might be useful if they are more involved in the framing of the University's internationalization policies. All identified foreign student groups on campus could be asked to send representatives to an advisory committee for internationalization policy. University policy on internationalization must also be more widely disseminated, especially among the foreign student population.

- Immigration. In order to make the stay of foreign students here less cumbersome, the university should negotiate with the immigration department to ease some of the restrictions on foreign students, such as work regulations. Foreign students learn about the society as much in the community as in the classroom, and what better place to do this than at the workplace. There is also need to work with immigration to ease visa application procedures for new foreign students who desire to study at this university.

CHAPTER SIX

STUDY ABROAD AND GLOBAL CITIZENSHIP : EMPOWERMENT AND PRACTICE.

6.1 Introduction

This chapter discusses the concerns of participants on the major issue of global citizenship. It also establishes what they consider to be the effects of their sojourn on their understanding and practice of global citizenship. The chapter also reports their opinions on relations between North and South countries. Finally, participants comment on the empowerment, if any, that they have got in this sojourn and how this empowerment would affect their future roles as citizens of their countries and also as global citizens. Data from both the interviews and questionnaire are utilized in analyzing participants' awareness and commitment to global citizenship through a model of global citizenship determinants developed for this study.

6.2 North-South Relations

All the participants of this study come from countries of the South, they have lived in the South for much of their lives and they had education, at least up to university level (first degree), in the South. Through their studies most of them had read about countries of the North. They have experienced first hand some aspects of the relations between countries of the South and those of the North. Through their educational sojourn abroad, they have had the opportunity of seeing and experiencing social and political life in Canada and other countries of the North. The comments they make here about North-South relations and global justice therefore are genuine statements born out of what they have learnt about these things in the course of their personal developments in varied geographic settings.

Basically, most participants thought the relationship between the North and the South is one of considerable inequality. Considering direct relations between their countries and Canada some thought that, on the surface, this seemed good. Canada, unlike the United

States, seems to champion the cause of the poor countries, but that was until the collapse of communism. In reality, though, they thought Canadian self-interest, for the most part, dictated the direction and pace of the relationship. One student from Tanzania made this observation:

> *When I was in Tanzania we tended to think of Canada as a champion of Tanzanian causes. At the time when the US had written off Tanzania as a dying horse, ... Canada still appeared to be good and kind to Tanzania... So I came this way believing that the relationship was very cordial, but soon after I arrived, the Canadian government reduced or cut most of the help. Why? Because they are now helping their brothers in Eastern Europe, so we come back to the issue of animals - some animals are more equal than others are.* (skap/I97-9/1-20)

What has given rise to the inequality in North-South relations, some think, is the undeniable fact that states in the North look down on the South as "underdeveloped, backward, primitive, etc... there is no respect so they always try to dictate to us" (skap/I98-4/8-5). There is the feeling also that this unequal relation has been legitimized by global political and trading structures, put in place long ago by countries of the North, and now 'perfected' by technology:

> *As far as trade is concerned, it's unequal. I cannot determine the price of my produce. Every time the price of my coffee, my cocoa, or my diamonds is determined somewhere in the developed countries, and I take it as given; I have no way of arguing about it. ... It is an exploitative system, enhanced by technology. Now you can reach my markets easier than you used to do, so if there is anything you wanted which you did not have a way of getting, now you can get it directly.* (skap/I97-10/6-30)

In spite of this opinion the majority of participants acknowledged that positive relations do exist in the higher education sector in the form of linkages between universities of the North and the South. Probed further, most of them did not know about any such links between the University of Alberta and their home countries though they are aware of such links with other Canadian universities.

On the political front, relations at the United Nations are another indication of inequality and domination of the South by the North. All participants lament the fact that, most of the time, resolutions adopted at the UN are "basically rubber stamps of the ideas of its most powerful members", most of which are North countries. The undemocratic nature of relations and decision making at the UN make it an accomplice in global injustice. Yaw provided an example:

> *I think one classic example I have is the recent appointment of the Secretary General of the UN. Here are 180 plus, I don't know how many countries are in the UN now, saying one thing and one country saying another and that one country prevails over everybody else by virtue of its economic and military power and therefore its dictatorship at the UN, and it wins the day over the rest of the world. I don't believe we belong to the same world, we certainly cannot all be citizens of such a world. There are two worlds here and two citizenships - one for the powerful and another for the rest of us. At the UN level the Global Citizenship idea is a big joke.* (skap/I97-10/7-12)

All participants agreed with the main argument stated above- that South countries are not treated fairly in global politics and economics. Participants however appreciate the efforts of some Non-Governmental Organizations (NGOs) such as Oxfarm, World Vision, etc to offset this imbalance. Practically, however, they think these efforts are so inadequate that they make little or no real impact on the peoples of the South, much less on the governments of the North who perpetuate the injustice.

The lack of common definition and understanding of justice, some think, is another reason why the world does not seem to know justice. Kwame surmises on this thought and offers some solutions that aptly summarize the feelings of participants on the subject of North-South relations and global justice:

> *Global Justice is an issue that can be discussed only in Global Citizenship. But you see since all countries operate under different laws, global justice means different things to different people. For example, for somebody who believes that he/she is justified, under Koranic law to avenge God by killing people who ridicule God's prophet, global justice justifies capital punishment in the name of God. This might not be the belief system of a number of people who advocate global justice so how do you convince such people that their idea of justice is wrong? In the*

> *Western countries also global justice becomes an issue only where their national interests are at stake. They cry about injustice in some countries, especially those that do not hold anything of interest to them but turn a blind eye to countries with whom they trade, who might be practicing gross injustice of one kind or the other. It looks to me that for most countries national interest overrides any concerns for Global Citizenship or global justice. I think if there is going to be any serious attempt at global justice, then the United Nations must be the focal point because it is the institution that is supposed to represent all nations. It is global and not biased towards any country (and in this I mean the UN General assembly and not the Security Council, which is representative of only a few countries). And I think the International Court of Justice should be empowered to hear cases from individuals against certain countries in which they are treated badly.* (skap/I97-10/3-7)

All the participants cited a combination of experiences in their own countries, and in other countries they have visited or read about, as the basis of their opinions. For most though, their studies at the University of Alberta have offered them the opportunity to reflect on some of their previous experiences and analyze them more critically.

DISCUSSION

> The absence of war and military conflicts amongst states does not in itself insure international peace and security. The non-military sources of instability in the economic, social, humanitarian and ecological fields have become threats to peace and security. (UN Security Council Summit Declaration, January 31, 1992).

In 1980, former West German Chancellor Willy Brandt formed an International North/South Commission, which stated in its report that "the greatest challenge to humanity for the remainder of the century" is the unequal relations between North and South countries. In 1990, the South Commission, headed by former President of Tanzania, Julius Nyerere, issued a plea for global unity through genuine cooperation between North and South countries:

> The South seeks an undivided world in which there would be no "South" and no "North", in which there would not be one part developed rich and dominating, and the other underdeveloped, poor and dominated. The South's goal is a world of equal opportunities in which criss-crossing lines

> of inter-action-political, economic, social, cultural, scientific - may sustain global interdependence" (The South Commission 1990:9).

These reports, as well as other prominent efforts such as the World Economic Forum in Davos, Switzerland, 1992, the International Conference on the Relationship between Disarmament and Development, 1987 and the 1990 Stockholm Initiative in Global Security and Governance, duly recognized that global survival issues can be overcome "by more equal political, economic and cultural relations between states" (Roche, 1993: 36)

In spite of these reports, it is to be noted also that the issue of equality between North and South countries has become more illusive. This might be because some of the recommendations of international conferences are fashioned within the modernization paradigm, thereby dominated by North powerful elite states (eg. Davos Forum, G-8) unable to transform structural inequalities.

Thus participants' views of unequal relations between countries of the North and South, and particularly involving their countries, are issues that many political leaders have realized over time and which have remained illusive to any lasting solutions. The undeniable fact, many participants have noted, is that apart from the unequal treatment of South countries, there is also the tendency of North countries to look down on things of the South: ideas, cultures, views, histories. Though some countries of the North tend to support development initiatives in countries of the South, participants believe that most of this support is not always motivated by moral and compassionate reasons but by ulterior motives- garnering support from Third World countries. During the Cold War era, the support of Third World countries was deemed crucial in the East-West psychological war of global control. In the 1990s interest in the South countries has become a facade for North countries to ensure that their economic interests, advanced through international financial institutions such as the International Monetary Fund (IMF) and the World Bank, and the large, North-based transnational corporations who dominate the economies of the South, are maintained.

These structures allow the North to dominate the South who become mere providers of

cheap labour, sources of inexpensive raw materials and consuming markets for goods produced in the North (Mouat, Choldin & Zachariah, 1995). In addition, current international trade agreements weigh heavily against the South. In the post-interview questionnaires, all participants, indicated that their educational sojourn here has made them aware of different paradigms of development. This awareness has enabled them to see the modernization paradigm of development as the ideological motivation behind the condescending attitude of the North towards the South. "The use of modernization theory produces development initiatives which are imposed by the industrial powers on the basis of their own historical development" (Mouat, Choldin & Zachariah, 1995: 25). Thus in the light of the modernization paradigm development of the South is seen as based on following the footsteps and experiences of countries of the North. The South must follow and not lead or even try to evolve any new initiatives. But as Pradervand (1987: 13) rightly notes, Westernization and modernization are not necessarily the same as development. In the light of this understanding, participants have come to see that the concept of global interrelatedness, which in a way is driving current views on economic globalization, allows the North to dictate the pace and content of development in the South, as determined by political and economic 'experts' from the North. Participants, coming from African countries, who have borne the brunt of this relationship with the North, therefore do not seem to see any future efficacy for the South in a North-South relationship.

At the same time, it is important to note that the participants did not deconstruct North-South relationships in terms of the role and accountability of local elites. Centre-periphery relationships are not merely between North and South countries, but also within each country and the powerful of the North and South collaborate in structural violence (Bettelheim, 1972). This analysis reflects that while the participants are critical of North hegemony, they are less conscious or willing to question the complicity of local elites.

Politically, the role of the United Nations, which is supposed to provide the forum for real debate about global interconnectedness, has also been disappointing to participants. That power relations at the UN are heavily biased against the South is evidenced by the

composition and powers of the Security Council. While the majority of permanent members of the Council, who have the veto to override majority decisions are from the North, the attitude of some countries, particularly the United States, to always have their way constitutes a big disincentive to viable North-South relations. Thus to participants the UN has become basically a rubber stamp "of the ideas of its most powerful members" and therefore it perpetuates the unequal global relations which characterize dealings between North and South countries.

Having said this, it is also true that other UN agencies such as the United Nations Educational, Scientific and Cultural Organization (UNESCO), United Nations Conference on Trade and Development (UNCTAD), United Nations Children's Fund (UNICEF), and United Nations Environmental Program (UNEP), to mention just a few, have initiated programs that tend to benefit peoples of the South more than North and South elite. However, most of these efforts are hampered by the actions of the 'big' countries of the North, sometimes in conjunction with elite of the South, when they feel it is politically expedient to do so. The 1984 attempt by Britain and the United States of America to cripple UNESCO by withdrawing from it is an example.

In the light of these inequalities global justice becomes, as the late reggae star Bob Marley put it in one of his lyrics, "a pleasing illusion, to be pursued but never attained", especially as it is increasingly being defined in narrow, nationalistic terms. The impression all these leave participants with is that, like the other global issues discussed in Chapter Four of this study, the relationship between North and South countries has lost a universal meaning and standard, leaving countries, depending upon their politico-economic might, to do as they please. Hypocrisy has become the order of the day and affairs have come to be decided by might and not by right, leaving less powerful countries, mostly African countries, with no choice for national identity. In this context, development and national survival has come to mean following dictates from rich and powerful donors from the North in a clear case of master-servant relationships. And as in any such relationship, justice is a one way street. Without doubt, this relationship does not offer the right atmosphere for the concept of global citizenship to thrive, a concern which negatively impacts the global perspectives of participants.

Judging from their narratives in this chapter and also in Chapter Four however, participants did not seem to see a parallel master-servant role in their relationships at the University of Alberta. Though they pointed to cultural differences in approaches to relations, they do not interpret these in similar terms as they do the relations between North and South countries.

6.3 Global Citizenship

With the exception of one participant, all the others had heard about the term "Global Citizenship" prior to my interview with them. However, the first request most of them made when I asked about the concept of global citizenship was for me to define what I meant by it. The few who ventured their own definitions saw the concept in reductionist, liberal terms of North-South interdependence. With all participants I ended up defining global citizenship in terms of the critical paradigm espoused in Chapter Two and then asked them to comment on the concept as it relates to their experiences both here and in their home countries.

The general feeling was that, as good as the concept sounds, in their experiences there is little to show in support of the concept of global citizenship. There were two schools of thought here: those who rejected the concept outright because they thought it is unworkable within the present global power relations and those who think it needs to be reconstructed and made workable because it is almost inevitable. Those in the first school of thought made the following arguments:

> *One thing I understand by the global citizenship (GC) issue is that it demands a consensus in beliefs, visions and interests etc. But I have a problem with that because in as much as the world is shrinking I think people's thoughts are getting more liberalized to a point where people don't necessarily agree on many things. The interests that Americans would have are not the same interests that Kenyans would necessarily have, so while we are talking about GC I think we don't have the same interests. We have different backgrounds that are very hard to reconcile, so ideally there shall be increase in human interaction and knowledge of*

other people all over the world and in that way we become a village for the exchange of ideas, but it doesn't necessarily make us one people in thought, activity, vision etc. (skap/I97-10/7-11)

As far as the trade, it's still unequal. I cannot determine the price of my produce. Every time the price of my coffee, my cocoa or my diamonds is determined somewhere in the developed countries ... you cannot talk about a global village. It is still an exploitative system except it has been enhanced by technology. Now you can reach my markets easier than you used to do, so if there is anything you wanted which you did not have a way of getting, now you can get it easily. But I cannot think as a global person when my interests are still not the same as your interests. There is no way I can think as a global person. (skap/I97-10/6-30)

Abena, one of the students in education, however thought a better option would be for the South to see global citizenship as an opportunity to also assert themselves on the global stage and thereby enforce a critical perspective of global cooperation.

One thing I think is global citizenship is here to stay. There is no way we can run away from it. It's either you are part of it or you are destroyed by it. So having said that, whether we like it or not other countries are going to come in and bring their ideas to us. The best thing that we can do as developing countries is to learn from the developed countries and choose for ourselves those things that we think can work for us and have exchanges, whether human resources or technology, have exchanges between the developed and developing countries in the sense that people from the developing countries can come over and work in the developed countries and vice versa. It's coming whether we like it or not....I wouldn't like to see the developing countries left behind and following the developed countries lockstep. Because then we will always be behind. I want us to be able to pick something we think will forge us ahead. So that at some point, I don't know if we'll ever be on a level playing field with the developed countries but we should be in a position where we too have a bargaining power and we can say we can send you this when we need it. In terms of technology or human resources or whatever we can exchange. (skap/I97-10/10-12)

The need to focus on the positives of global citizenship and see what can be done about it globally is also the view of the participant from the Faculty of Science:

To me I think it's [Global Citizenship] a healthy idea because we have more or less similar objectives from all corners of the world and, for example, when we look at the issue of environmental pollution if we all have the same objective of trying to tackle the issues of pollution, it will be a big success. Even some conflicts within the world, if we have this feeling of oneness, I think it will be a good source of reducing conflict and ensuring global peace. ...But in reality, if we look at the current political situation we find that most of the influence is from the west and I guess they don't want to go all the way ... in some cases I think they have double standards and I view their approach on some issues with suspicion. (skap/97-9/9-11)

This mixed feeling of the goodness of the concept of global citizenship being different from the reality of its practice is also the concern of one engineering student who thinks:

... there is nothing wrong with the concept of global citizenship per se, but I don't think that countries like Canada, US, etc are serious about the concept, especially if you come from Africa you are viewed with a condescending attitude. How can we claim to be all citizens in a world where some are not respected? I have been through borders and gone through situations that do not make me have faith in Global Citizenship. I know the concept is good but in practice I don't see any serious commitment to it by any nation in the world. (skap/I97-10/3-6)

In spite of the two different opinions expressed above, participants were unanimous in agreeing that from their experiences and observations of the current global situation the concept of global citizenship does not seem to have any efficacy. This conclusion is summed up by Akua, one of the participants from education who had taken a course in global education that explored issues of global citizenship, thus:

It boils down to the fact that Third World issues are not the same as the North issues and so the concept of Global Citizenship is not real. The gap between the North and South is so wide this concept doesn't sound realistic to me. If we even take Global Citizenship as a mere recognition of the existence of all humans on earth, as all citizens of the earth, even then you find that one sector of the world is way far back than the other sector and not only that, one sector is exploiting the other sector; there is over consumerism in one sector and extreme poverty in the other sector. How can we all be considered equal citizens in such a world? It is said that Global Citizenship allows us not only to think of ourselves as being in one world but also to act in such a way that our actions would not reflect

badly on other parts of the world. But even this argument is spurious. We could think and act globally if there is acceptance of each other, if the North is not looking down on the South as being underdeveloped, backward, primitive, etc. But the case is the opposite. North countries look on South countries as backward therefore little attention is focussed on their development. The North would like us to believe that what they do affects us and what we do affects them but the fact is that what they do affects us severely, what we do does not affect them. We don't have the same power, there is no balance so they always dictate to us. ... They throw about the words "interdependence", "interconnectedness", but they all sound to me more utopian than real. The North sees the South as consumers of its goods; they want to unleash on us all their goods got through over production which we gullibly swallow and follow them blindly, through IMF, World Bank, etc policies. The fact is that our needs are different from the needs of the North so there can be no serious talk of global development; at best it would be the North setting up the South for exploitation. ...It is one group driving the other so that everybody would be like them in thinking and culture, so they can easily market their goods and we can be satisfied consumers of their goods, never having the means or the opportunity to produce our own. I think its going to be difficult for the North to have that type of relationship you are talking about with the South so we can all feel and act as citizens of one world. I believe more in strengthening South-South relations rather than this utopian concept of Global Citizenship. (skap/98-4/8-5)

The impression one gets from most participants' views on global citizenship is that there is a lack of appreciation of it in a critical paradigm even though the interview process defined global citizenship within a critical paradigm. Further probing of participants showed that with the exception of Abena, none of them, including those who have taken courses in global education, could conceptualize a critical paradigm of global citizenship. Much as their opinions were valid, they were all expressed within a liberal understanding of global citizenship, and their experiences here in Alberta seem to have led them into believing that the liberal orientation is all there is to the concept. The above comment by Akua, long as it is, gives an overview of the various opinions/arguments by most of the participants.

In view of the problems participants envisage with the practice of global citizenship, they were of the opinion that any international cooperation has to be on regional basis, bringing together countries and people who really have similar interests, are at similar

levels of development and therefore would be inclined to cooperate and not exploit eachother. Kweku explains it thus:

> *The only thing which is left now for Third World countries is to try to combine their efforts, work together and establish infrastructure among themselves and in the case of African countries, to try for political unification. Once you have a strong country, which is strong in terms of population, is strong in terms of economy, strong in terms of resources, then you can have a voice. It is only when we unite and also have some bargaining power on the global stage that we can begin to talk about equality and put force behind our demands for global justice.* (skap/I97-9/1-35)

The assumption among a majority of participants seems to be that a coalition of countries at a similar level of development would necessarily engender a critical approach to cooperation among them. But the inability of the Economic Cooperation of West African States (ECOWAS) to forge a meaningful cooperation between members even after more than two decades in existence belies this thinking. Other examples of such South-South cooperative political and economic ventures that have not brought about emancipation of the peoples of member states is the now defunct East African Economic Union, and the Association of South-East Asian Nations (ASEAN). Even with examples such as these, most participants thought exploitation is less intense in South-South cooperation, no matter the paradigm of incorporation, than a similar cooperation between North and South countries. It is also pertinent to note that the participants show little awareness or inspiration in the growing global movements of NGOs and people's movements in struggle against violence, injustice and unsustainability. This reflects in turn a relative lack of global solidarity and "praxis" on the part of the participants towards transforming the structural inequalities that they criticize.

The perceived absence of justice and equality in a global organization like the United Nations is seen by participants as an example of the unequal power relations that the concept of global citizenship engenders.

> *..I'm not an expert on the UN but take the UN documents and look at how they are phrased, the kind of tools and framework that they use, sometimes*

they even forget that there are other parts of the world. ... They almost always use western standards. I think it's very problematic. You don't have to pretend that the UN is made up of equal nations. (skap/I97-11/2-15)

I think one classic example I have is the recent appointment of the Secretary General of the UN. Here are 180 plus, I don't know how many countries are in the UN now, saying one thing and one country saying another and that one country prevails over everybody else by virtue of its economic and military power and therefore its dictatorship at the UN, and it wins the day over the rest of the world. I don't believe we belong to the same world, we certainly cannot all be citizens of such a world. There are two worlds here and two citizenships - one for the powerful and another for the rest of us. At the UN level the Global Citizenship idea is a big joke. (skap/I97-10/7-12)

Although the participant could not cite any particular UN document to back up his claim, he still did not believe that given the dominance of the 'big' North states in the UN, any UN document could use African standards and that if there is anything like that he was sure the "US and Britain would oppose it loudly" just as they did before withdrawing from UNESCO in 1984. This response, however, also reflects only a partial awareness of the complex inner workings of micro United Nations activities on the part of this participant. There do exist UN documents in which South voices are very visible and contribute to work for transformation despite North resistance such as the Vienna Conference on Human Rights and the UNESCO Declaration on a Culture of Peace.

Despite the rather negative conclusions participants came to about the practice of global citizenship there is the realization that the sojourn here in Alberta has contributed immensely to the opinions they have about global citizenship and changes in their perspectives on global issues in general. Kwabena, in the Faculty of Agriculture, for example, credits his sojourn here for his views and extra knowledge on global environmental and women's issues, among others:

...by being given the opportunity to come study at the University of Alberta, I've been enabled to have different sources of information. I could get information through the Internet, I could read in courses, I could meet people and all that, and I have really collected information from all these sources. So if I am to sum up, I would say my last four years in Canada, if

> *I have to look at what I have gained most apart from my courses, which really were not global as such, would include the perspectives on global environmental problems and women's issues.* (skap/I97-10/6-53)

And though he had heard of the concept of global citizenship before coming to Canada, Kojo, our science student from Kenya, thinks he has "gained some knowledge about global citizenship by [his] studies here and [he is] happy about that". But it had also made him aware that

> *Compared with the state of development in Kenya and that of the Western countries, I believe if the gap keeps on widening that concept of global citizenship does not stand a great chance of being fulfilled in any meaningful way. It looks like you need to have some similarities if we intend to harmonize the whole world, similarities in terms of economic development, not really similar but acceptable and comparable levels of economic development.* (skap/I97-9/9-12)

In the same way Akua, who had been aware of a number of global issues before coming to Canada, due to her consultancy work and activism in Nigeria, noted that

> *my sojourn here has advanced my perspectives on some of these issues, especially North-South relations. I have always been unhappy about the nature of this relationship before I came, mainly because of my interaction with the UN agencies operating in Nigeria. ...For me coming here has shown me that the North is never ever going to act in the interest of the South. (skap/98-4/8-10)*

The experience this participant has had with UN agencies operating in her country is concerned with the unwillingness of some of the development agencies to fund projects that were not predetermined by them. It is Akua's contention that by this attitude such agencies are purporting to know what is good for Nigerians, instead of letting Nigerians themselves decide what development projects they would like to pursue. Thus whereas she claims to know what the needs of her country are in terms of development, the UN agencies she had had to deal with would not support her projects because they did not believe they were essential, according to the country projects list that they had compiled. Much as she may have a point, the fact is also that most UN agencies consult with local NGOs and local development experts before making their country project lists. Whether

or not they are to blame for any exclusions, is open to question.

Whether a completely new perspective of a global issue was encountered during the sojourn or whether a change or confirmation of one's existing perspective is affected by the study abroad experience, participants generally agreed that for them, the learning process continued wherever they went and whatever perspective they hold at any particular time would be a culmination of all experiences acquired during their lifetime of learning. Kofi explained this phenomenon in these words:

> *One of the things that we need to be clear of is that, there are some things that you learn and as you learn you don't realize that it has been the influence of the setting in which you are and its only when you move out of that setting. Lets say if I go back to Africa then I will begin to realize some of the influences that this setting has had on me, so I'd really say that yes my stay here likely, as I interact with people, in class and outside class, through communication (E-mail) and all the information I've been privy to, most of which I have not been able to process, they are having an impact on my life and in the way I think so I'd say yes, both on the negatives and positives of Global Citizenship.* (skap/I97-10/4-13)

In a similar vein Kweku's analysis of the source of his knowledge and perspectives while emphasizing the importance of study abroad, also reflected the feelings of all the participants as to the sources of their opinions and the formation of their global perspectives:

> *There is this comprehensive understanding of global issues when you are at a place, and then there is the "additive" part. If you go to a certain place and you learn something in addition to what you already know, I may call that the "additive" knowledge. So the globalization which I learned here is actually the additive part; it is not comprehensive. If I were a Canadian, for example, if I were born in this environment, I wouldn't know about the global economy or the global situation. But what I just learned here is actually that part about North America which I didn't have. So when I combine it with what I knew in Africa and what I learned when I went to Europe, then I can say that I have a wide global knowledge. But I'd not say that this place, Canada, the University of Alberta, has given me the global knowledge I have. I cannot thank Canada for having made me a global person.* (skap/I97-9/1-16)

Of course it is true that knowledge is cummulative and therefore we learn more as we progress through life. The issue though is the kind of knowledge one gains in this process. One may gain global knowledge as the above quote indicates but it would not be much use if this knowledge is not internalized in a transformative perspective that could bring empowerment to the leaner. From their responses, it can be concluded that the majority of the participants in this study do not adhere to this transformative view of global knowledge. To most of them, a 'global perspective' (as discussed in Chapter Two) is synonymous to a liberal understanding of 'global knowledge'. Neither their previous experiences nor their sojourns at the University of Alberta have succeeded in reorienting them to a critical paradigm of global knowledge.

DISCUSSION

Though all participants showed some understanding of the concept of global citizenship, it seemed that this is mainly within a liberal paradigm. Thus in discussing the concept, they tended to focus more on how they think they have been affected by the liberal view of global citizenship throughout their experiences, especially in the sojourn abroad. They thus approach the idea of global citizenship from the problems they perceive as inherent in its practice.

The main obstacle that participants saw as a hindrance to their acceptance of the idea of global citizenship in a critical paradigm, as Akua put it, and which was echoed by most of them, was that "Third World concerns are the not the same as those of the North". This may be true to some extent but the fact also remains that, as Pike and Selby (1988) showed in their expose on Global Education (see Chapter Two), issues that seem local inevitably have national and therefore global implications. For example, to use one of Selby's (1993) illustrations, the effect of the nuclear power accident in the small town of Chernobyl (in the Ukraine) in 1986 was felt by spring lambs in England, reindeer in Scandinavia, (all of whom were slaughtered), the soil in Germany and the freedom of little children in Germany was curtailed, not to mention the international consternation it caused travelers all over the world. In Africa, food imported from Europe in the months after Chernobyl was looked on with suspicion, seriously affecting the operations of some

local companies. In the same way nuclear armaments are mainly manufactured in the North but when it comes to disposal of nuclear waste, South countries and their citizens are always in greater danger of having such harmful waste dumped on their soil. In the discussion on similar global issues (human rights, environmental care and development) in Chapter Four, most participants tried to distinguish between North and South concerns. It does not therefore seem that participants really see any possible connection between the North and South.

Thus what some participants actually failed to realize here is that the concept of Global Citizenship enjoins people to look from the personal, beyond the local and national to the global. Its dimensions look at all nations of the world, all people of the world, and all inhabitants of the earth. What all these point to is that no issue could be so local as not to have global repercussions. This is what Pike and Selby's (1988) Web model of Global education illustrates: that global relations are inter-mingled and thus individual countries have no identity save in their relationship to all other countries. The role of trade relations between North and South countries, for example, which participants very well cited as examples of global injustice, need to be analyzed by foreign students from the South, in order for them to understand poverty in the South and seek solutions to same. Moreover, since problems such as poverty are global, present in the North as well as in the South, it is by identifying with all people with similar problems that lasting solutions could be found. Even so, whereas governments in the North may not want to emphasize problems of poverty in the North, citizens of such countries who are adherents of global citizenship should be able to bring these to the fore.

Therefore in terms of goals and strategies there cannot possibly be any justification for dichotomizing between problems of the North and South if we take the citizens in the North and South, instead of their governments and elite, as our point of contact. Unfortunately though, many participants have not been able to make this vital distinction between the problems and needs of a majority of people in Canada and the provincial/federal governments' policies. At the United Nations, whereas governments make the decisions, they do not necessarily represent the wishes of a majority of their citizens and so the common problems of the North majority and the South majority are

ignored. Participants' defensive reaction to the concept of global citizenship and other global issues (Chapter Four) can be understood from this inability to connect with people instead of governments.

In the same way, in earlier responses most participants failed to see any connection between needs of *the peoples* of the South and *the peoples* of the North. They saw relations more on a country to country basis rather than people to people. The result of this rather limiting view of global relations is that they also failed to analyze the connection between the elite in their countries and the elite in the North. Focusing only on external problems, they showed no understanding of the internal relations that have similar effects as the external ones. In the light of this observation it becomes difficult for me to classify participants' concern with the aboriginal issue in Canada as one of critical solidarity. It is difficult to see how they can feel that way about the aboriginal issue in Canada and yet fail to see a broader picture of the connection between the concerns of people (not governments) in North and South countries. Rather, the interest shown by participants in the plight of aboriginals in Canada seems to me to be important to them only because it gives them a good example of a human rights problem in a North country. The issue then becomes "we have a problem, you have a problem, why talk about ours"? Referring to their responses in Chapter Four, one is bound to conclude that participants would rather their countries are left alone, instead of learning from the aboriginal experience here to inform and justify their need to confront injustice in their own countries. Tied into the discussions on human rights, development and environmental care in Chapter Four, the defensive stance of most participants becomes consistently apparent.

The personal experiences gained through study abroad, both on and off campus and their observation of the rather liberal praxis of global interdependence have left them with very little faith in any North- South cooperation be it against human rights violations, for environmental care or development, and much less in support of the concept of global citizenship. The failure to conceptualize a more empowering paradigm of global citizenship is perhaps a way of giving up on the idea of North-South cooperation. But there should be a way for the internationalization process at the University of Alberta to

impact students such as these, to make them appreciate that people of North and South countries need to see the world through the same lens. A need for a shared interest and engagement, an acceptance of the individual and national responsibility that comes along with a community of the planet, and a recognition of the ways in which all cultures can work for the common good.

In order to probe further their understanding of global citizenship and how their experiences here have been thus affected, I developed and applied a model for determining Global Citizenship. It consisted of ten statements which I developed from the various dimensions of global education as discussed in Chapter Two of this dissertation. The aim is to use these statements to probe participants' awareness or commitment to aspects of Global Citizenship. I required them to answer "Yes" or "No" or "Neutral" to these statements. Table 6.1 contains the Statements of Global Citizenship. The statements were further classified into two categories: Statements of Commitment and Statements of Awareness. The first category is comprised of statements that gave the impression of a change in personal perception, feeling and commitment to act. Answering 'yes' to these statements therefore implied that a participant had experienced change, personal development, personal realization, through the study abroad experience, and that these changes indicate a strong likelihood of the participant's action been dictated by this new commitment. There were five such statements (# a, d, f, g and j).

The Second category consisted of statements that probed change in participants but only in the areas of gaining new information on a subject, without any suggestion of a willingness to change subsequent actions in the light of the new information. Answering 'yes' to such statements thus meant that a participant agrees with the statement only because it is true but with no implication they would act that way. A participant is made aware of an issue but there is no movement beyond being aware.

Table 6.2 sets out the statement categories, the subject each statement deals with and the responses of participants. All the subjects focus on an aspect of the concept of global citizenship. Taken together the ten statements give a general picture of what the concept of global citizenship entails.

TABLE 6.1	STATEMENTS OF GLOBAL CITIZENSHIP
a	I now see myself first as a citizen of a single world with a common vision based on justice, compassion, equity and solidarity
b	I now have the ability to perceive problems facing humankind as global and critically seek alternative courses of action.
c	I am now more aware of prevailing world conditions and developments including emergent conditions and trends on issues such as human rights, environment, militarization, democracy, etc.
d	I now feel a personal commitment to a range of global issues, including justice for marginalized groups, environmental care, equity in North-South relations as well as relations within North and South countries.
e	I now recognize that other people have different worldviews from my own.
f	I have now developed a critical consciousness about the world, its people and the environment.
g	My view of citizenship and nationhood now encompasses the global, national and local.
h	I now have an increased awareness of different paradigms of development.
I	I now understand development in terms of the values, assumptions and conceptions of human needs seen through appropriate interpretations of culture and progress.
j	I now have a higher level of intercultural sensitivity demonstrated in my empathetic understanding of other cultures. (Ability to put aside my own beliefs and appreciate the assumptions, beliefs and values of other cultures.)

TABLE 6.2 STATEMENT CATEGORIES AND RESPONSES

Question Category	Subject	Yes	No	Neutral
a) Commitment	Global Citizenship	1	9	0
b) Awareness	Global Problems	7	3	0
c) Awareness	Global Issues	9	1	0
d) Commitment	Global Issues	5	4	1
e) Awareness	Varied Perspectives	9	1	0
f) Commitment	Critical global consciousness	6	3	1
g) Commitment	Global view of Nationhood	2	7	1
h) Awareness	Different Paradigms of Development	10	0	0
i) Awareness	Critical Definition of Development	8	1	1
j) Commitment	Sensitivity to Other Cultures	9	1	0

A cursory look at table 6.2 shows that although most participants answered 'yes' to the awareness statements, most of them disagree with the Statements of Commitment.

The apparent exceptions to this observation are with statements 'd', and 'j.' I classify statement 'd' as a Statement of Commitment but it could also be seen as a Statement of

Awareness depending on how a participant looks at it. To some, a feeling of personal commitment would not necessarily lead to a change in action whereas that may be the case with others. Thus opinions on that statement seem to be equally divided between the 'yes' and 'no'. Statement 'j' received such wide agreement because of the issue of the Aboriginals, which many participants seem to have encountered and understood for the first time. However, the general indication from these responses is that whereas the study abroad experience engendered an awareness of various issues in global citizenship, it does not cause enough change in them to make them see themselves as global citizens. Indeed the overwhelming rejection of statement 'a', which directly probes participants' views of themselves as global citizens, confirms the inability of their sojourn in Alberta to make them into committed and practicing global citizens.

But interpreting this in the light of their previous responses gives the understanding that what they seem to be rejecting is the Western or North-centred view of global citizenship that their sojourn has exposed them to. Their inability to conceptualize a critical view of global citizenship and feel empowered to embrace this paradigm only makes their rejection of global citizenship somehow not to be absolute. Underlying all this is the hope that their positions will change when they get the opportunity, in their courses or through other University programs, to appreciate the alternative approach and thereby make a paradigm shift.

Indeed, comments made by participants to explain their 'yes' or 'no' in this model indicate further that their perception of the sojourn here is much less effective than might appear. For example, 9 out of 10 participants do not see themselves at this point in their sojourn as global citizens and the reason is that, as one of them put it, "whoever thinks that the western world is out to promote equity and justice is in a dreamland. 'THEY' are out to protect their interests. We have seen instances where 'interests' and 'justice' do not meet". The "THEY" in this quote is given more vent, perhaps even a racial slant, in the way another participant sees global citizenship:

> *"In fact, having lived here in Canada, I have learnt how much an African needs to adjust to the view of equality and justice. Any African who thinks that a whiteman looks at him in the same way he looks at a fellow*

whiteman is deluding himself. In Africa, a whiteman working together with an African is paid more than 10 times what an African is paid, even when the African has more expertise than the whiteman. Here in Canada, a black man can hardly find a job that fits his/her training; thanks to lack of 'Canadian experience', as if those whitemen in Africa are required to have African experience before they land a job. Talk of a global village, go on and preach to me that there is justice on earth."

In the same vein of interpreting their experiences within a liberal view of global citizenship most participants would agree with one of their number who thinks that by their sojourn in Alberta they have acquired the ability to perceive problems facing humankind as global but at the same time "doubt whether [they] can seek alternatives to redress them ..... because [they] do not belong to the race that makes all the difference". While such a statement may sound rather disempowering for academics who expect to return home to occupy important decision making positions in their countries, it also betrays a sense of acceptance of what they see as essentially wrong. In this rather elitist stand in the face of injustice, lurks the probability of perpetration of the same injustice by those who feel powerless to change the status quo.

The general impression of the sojourn experience therefore, and as it affects their view of global citizenship, is that most of what they have learned here is marred by the hypocrisy that they see and read about. As one of them put it, "When the whiteman in Canada and US grant some form of equality to Indians (aboriginals), then, I will lend ear to them when they shout at Kabilla to democratize". Why, one imbued with a critical global perspective may ask, should a critique of Kabilla's human rights violations in the Congo be dependent on redress of First Nations inequities in Canada? A 'global citizen' imbued with a critical paradigm would critique both simultaneously and work in solidarity with the struggles of others to transform both problems.

6.4 Empowerment and Future Roles

Empowerment is used in this context to mean not only the power students derive from the new knowledge, skills and attitudes made available to them through their educational sojourn in Alberta, but also the extent to which they are prepared to use this power to

effect changes in their own perspectives and also in their approach to solving national and global problems. My interview with participants on the question of empowerment therefore included discussions on what they thought they had learnt during the sojourn, how they intend to apply this new knowledge and in what future capacity in their countries of origin.

Most participants agreed that despite the narrow curriculum, the limited pedagogies of some of their professors and some uncomfortable experiences, especially of racism, at least the sojourn has taught them the reality of the situation in the West and they have learned how to analyze and understand global situations better than before their arrival here. Kojo, for example, thinks what he has learned about the Canadian political system is worth taking back with him to Kenya:

> *...When it comes to good government I've realized, being here that politics can be practiced without the rampant corruption and autocracy that characterize politics in Kenya. Over here there are lots of checks and balances that minimize some of these malpractices in politics. These are the things that I think can also work in Kenya if we seriously work for change. (skap/I97-9/9-15)*

Kofi, from Malawi, agrees :

> *From the many things that I have learnt at this place which I think form a foundation for me as I go back to Malawi, I have to also consider what works for Malawi. In what way can I function to meet the needs of the people in a very culturally sensitive way.* (skap/I97-10/4-18)

The "many things" he has learnt at the University of Alberta are the professional skills and knowledge he has acquired in his courses, and the "eye opening" experiences about life in a North country. To him therefore, this knowledge can be useful in his work back home to the extent that he is able to marry this knowledge with the cultural milieu within which he will be working. In terms of paradigms Kofi might be thinking critically here, but putting this statement in the context of previous responses, one gets the impression that the focus of his culturally sensitive application may be more of defensiveness against foreign ideas, yet without a corresponding effort to change local inequities.

To some while they can credit their sojourn for providing them with knowledge, they do not feel empowered by way of acquiring any tools to combat the new realizations of global injustice they have come to experience. Abena, who feels this way, also realizes though that she still can do something:

> *What my stay here and my involvement at the university has done is to really open my eyes, to be able to recognize the disparities that exist comparing the First and Third worlds. I'm not too sure about it providing me with the tools. The tools are within me. When I go back home the context is different so I have to come up with ways in which I can help.* (skap/I97-10/10-21)

To Abena the tools within her are the new skills, knowledge and experiences she has acquired in the sojourn and her ability to critically analyze structural violence is already part of the tools for transformation, though she may be unconscious of it.

In spite of their realization of the need for change, especially in the area of governance, many participants plan to stay clear of the political arena in their countries, which they still consider as volatile. Both Akua and Kwabena put the case for this approach from their various country perspectives:

> *It is not a question of being empowered to try to cause changes, it is a question of discretion being the better part of valour. I know what could be done; I know what I could do: I know that I'm a good mobilizer and facilitator but how would you operate in a situation where you virtually feel like a stranger even in your own community. The problem is one of governance... It's not for lack of ideas, its not for lack of people, it's not for lack of resources that Nigeria is where it is today, but it is just because we have been unfortunate to have had a ruling class that has been totally greedy, selfish, insensitive to the desires and aspirations of the people. I believe that the masses would have to rise up, like it was in the French Revolution, to cause fundamental changes in the country.* (skap/I98-4/8-10)

> *In a country like Tanzania, as for me I'll tell you, I wouldn't like to take sides in terms of which political party is doing what and all that, because even their policies change like chameleon colours. ...So what do I do?*

May be a political analyst. ...and even that is a dangerous ground sometimes, very dangerous, and it needs some care. (skap/I97-10/6-52)

This argument is supported by Kwame, who thinks that activism for political change is more of a global thing than the empowerment of individuals:

Being empowered to make a difference politically, socially or economically, yes. But the best way to cause changes in Ghana, is to do it whilst we are still here. If we can put some pressure on the western governments who support Rawlings, so they in turn can pressurize the government to implement proper political, social and economic policies, that will be a much better way of bringing change. To think that I can go to Ghana, and alone try some activism to bring awareness to socio-political problems in the country, is a dangerous thought. I could get killed if I try to do anything like that. I believe pressure from foreign governments will work better because they have more power over Rawlings. Even if I don't go back to Ghana immediately I think from what I have learnt here I can get involved in activism to try to influence conditions back at home. For example I believe African students here should come together to take on the World Bank, because the World bank and the IMF are putting so much economic constraints on African countries that I don't think we are going to have a bright future working with them. I don't believe any country can develop with the IMF. (skap/I97-10/3-11)

In spite of the formidable problems in the political front, participants plan to be instruments of change in many different settings, with a caveat in all situations to critically analyze the socio-cultural environments in their communities before attempting any action.

On the social front, Adjo, for example plans to cause changes by example. Utilizing all the knowledge, the deconstruction and redefining of her viewpoints, she would tackle two issues of great importance to her- child labour and women's issues- and which she thinks are being mishandled by western propaganda:

I'm interested in setting up a scholarship fund for people who are smart but can't make it financially. When it comes to women's issues, I don't want to hold conferences but I will rather let my examples speak. e.g. being a woman shouldn't mean that you can't get certain things like a

Ph.D. When it comes to the environment, if for example, people get malaria because they are not keeping their surroundings clean, I'll keep mine clean to set an example. (skap/I97-11/2-20)

Still on the social front, Kwesi's main concern is the poverty in his country and that is what he wants to combat, using his experiences here as a guide on what to do and what not to:

When I go back home I think what I need is to quietly analyze the situation and see where I can best fit in. Then one of my major concerns is poverty. Our people are poor and many of our political problems arise from that, so I will see where I can help to decrease poverty. May be through small projects but also probably more effectively, I could contribute by sharing my ideas on how to combat poverty and also seeking out people with whom I share the same opinion and put our heads together to do something. As a teacher at the university I hope to be able to get access to forums to contribute my ideas for national development and for combating poverty. Judging from the credit system here I think I have become more convinced that we should live within our means. Things like credit cards can work here but because of the nature of our society, they can't work back home. We should slowly develop within our resources. For example if you look at the bus system here, who wouldn't like such a system, with bus passes and buses running regularly and on time but before you do that certain things must be gradually put in place. Certain things should be long term goals for our planners back home; the problem is that sometimes they don't even bother to plan. So in a way what I am saying is that if I had the opportunity, I will study local conditions and using whatever knowledge I have acquired here to aid in planning viable solutions. (skap/I97-10/5-9)

For some, taking back what they have seen during the sojourn and letting their country know what happens elsewhere is more urgent. Yaw explained how:

As it is now I will go back to my job, I'm on study leave. From what I have learnt I think I have a lot to share with others in my university. I'm sure there are still a lot of people in Kenya who think like I used to before I came here. What they know about life here is not the reality that I have seen here. There are so many things about the developed world that I thought were true until I came here; now I've found out they are not exactly the same as I was made to believe. The various perspectives of looking at things that my sojourn here taught me can be utilized in the setting that I work in Kenya. (skap/I97-10/7-17)

This will also be the mission of Abena when she goes back home:

> *One thing that I have learnt and haven't done away with, is to be down to earth. The basic thing is not to forget where you came from. ... I think people in my country need to be proud of who they are, and they can work with what they have. So if I can use my life experiences here to tell my people back home that it's not all milk and honey here, then I would have achieved something.* (skapI/97-10/10-21)

She has not yet began any action in this direction but she is convinced beyond all doubts that she will get into doing something when she goes back to Botswana. For those who have positions waiting for them as university professors, they plan to use their lectures as forums for conscientization and change. Kofi, in the Faculty of Education, plans to get involved in HIV AIDS counseling:

> *Personally this has been an area of interest to me and which I see that not much is been done to really help the people. Once people have been diagnosed of having HIV and the sort of things that they go through, there are so many social, psychological issues that come into play and from the experience that I have had especially with HIV patients at the University of Alberta Hospital, that has really moved me to continue doing something in this area when I go back. ... As a teacher in the university I have the opportunity that in the training of secondary school teachers and in the making of my course outline, I'll try to bring in some of these issues to create some awareness to challenge the student teachers to realize that they can do something. I'll also continue to work with hospital staff as I have always done in providing counseling services.* (skap/I97-10/4-18)

On the same note Kojo feels the best medium in which to operate is through his teaching in the university:

> *I plan to go back to my job at the University and I guess that will be a good platform to at least use to disseminate whatever new ideas I think need consideration for the betterment of the Kenyan society. Definitely I feel I have to work with people and that means working at their level, eschewing all signs of elitism and do my best to help where I can.* (skap/I97-9/9-15)

DISCUSSION

> The justification for the largest number of study abroad programs today is that any exposure to a foreign environment during one's formal education is better than none. Students will be faced overseas with 'difference'. The defenders of this goal speak especially of a personal metamorphosis in those who take part - a gestalt change that varies with the individual, cannot be predicted in detail, but is enormously important as an outcome. Students in this way become, it is said, more mature, sophisticated, hungry for knowledge, culturally aware and sensitive. They learn by questioning their own prejudices and all national stereotypes. They ask the meaning of national culture. Their horizons are extended and they gain new perspectives. (Goodwin & Nacht, 1988: 12)

It is assumed that studying abroad provides an excellent opportunity for both cultural and personal enrichment. Opper, Teichler and Carlson (1990) in a study to investigate the impact of study abroad programs on sojourners, made this observation:

> . . . as higher education is considered not only to develop a thorough understanding of theories, methods, and facts within a given disciplining structure but also to contribute to responsible citizenship, understanding of cultural heritage, and reflection about values, concepts, and lifestyles, a study abroad period is widely considered to make an especially important contribution. Academic learning in a foreign environment is likely to make students aware of their attitudes and mindset, the limits of their knowledge about other parts of the world . . . (pg. 117)

In this study what constitutes "responsible citizenship", "understanding of cultural heritage" and a "reflection about values, concepts, and lifestyles" is seen in the transformative paradigm of global education as discussed in Chapter Two. Thus these terms as used by Opper, Teichler and Carlson above are understood here that the study abroad experience is expected to engender in students the recognition that their "view of the world is not universally shared, ... and that others have views of the world that are profoundly different from [their] own" (Hanvey, 1982 : 28). The study abroad experience should therefore show them "new perspectives, different cultures, new ways of seeing the world, alternative visions of the future" so that they can begin to "critically examine [their own] assumptions, perspectives, values and behaviour (Selby, 1993 : 12). Within a critical paradigm, the study abroad experience would not be a success if it does not aim at

these transformations in students.

Perhaps the most illuminating outcome of the study abroad for most participants in this study is the opportunity to achieve personal growth, academic knowledge aside. This dramatic self-discovery is what some participants have described as "eye-opening" experiences. Their educational sojourn therefore has provided them the direct opportunity for cultural learning through the broadening of knowledge and to most of them, a better understanding of conditions in a North country both educationally, culturally, politically and socially. And by confronting these new experiences they are able to reflect on their own cultures. The result is that some of them feel the important need in their countries now for education: education that would uncover the myths of the social context in a North country like Canada, and help their countrymen and women to take pride in themselves.

However, judging from the totality of their responses, one cannot conclude with any certainty that the majority of participants in this study have gained critical perspectives on global issues. There could be many reasons for this, including their own backgrounds and their inability to reorientate their thoughts to a critical paradigm. However, it could also be said with some certainty that the content and pedagogy of their programs at the University of Alberta, as well as the not-so-international campus and community environment, (as discussed in this chapter and Chapter Five) have not fully presented them exemplars of and avenues for developing critical and transforming perspectives.

The issues relating to the educational purpose of their study abroad experiences at the University of Alberta has been discussed in detail in the previous chapter. Yet it is worth noting here also the importance of informal education to participants. Participants' observations of the political and economic life, and institutions of Canada and how these relate to their own countries is another area of self-appraisal, albeit on a national level, that they have come to. Needless to say the political and economic troubles of most African countries is not lost on participants and their willingness to learn from what happens abroad to inform their understanding of conditions at home is significant. However, the paradigms of analysis employed by some of them in political and economic

issues affecting their countries shows a continued influence of the modernization paradigm which has informed much of their education here.

Another impression created from their self-appraisal and which in a way limits their international orientation, is the defensive attitude, which has been noted in previous chapters, that they fall into as a reaction to unpleasant experiences. Whereas it is encouraging that sojourners develop a special sense of self-worth, through the comparative knowledge about the host country, the tendency here is for participants to fall into an exclusion mentality, advocating a 'we' against 'them' reaction. In other words the changes that are wrought in them through the study abroad experience does not seem to enhance in them the tools for a critical analysis of their international orientation. Rather it engenders a call for nationalism/regionalism in dealing with global issues. In terms of their advancement towards the ideal of global citizenship, their interpretations of their experiences have not been empowering. This finding agrees with Fasheh (1984: 318 - 319) In his study of foreign students in US, he noted:

> Too often, foreign students talk about solidarity and practice isolation. We preach cooperation and practice chauvinism. We discuss commitment and practice dogma. We claim to be open-minded but, in fact, become close and narrow.

He offers the advice, which I think is relevant in this instance also:

> We should not be satisfied in working together only on potluck "international" dinner or an "international" folklore party. We face common problems, common realities, and common futures . . . Diversity in unity - not diversity in isolation - is the model for which we should be striving. (pg. 319)

Although this advice speaks to the relations within foreign student groups from different countries/ regions of the world, it seems that the 'exclusion' mentality as a defense against unpleasant experiences is nurtured on the level of groupings and thus prevents any meaningful interaction with and understanding of other people.

In fact in some instances, especially in the political arena, participants do not intend to make their experiences play. Despite the fact that they have noted the need for political transformation in their countries and they think their sojourn has given them new ideas and concepts to aid this transformation, they prefer not to get involved in politics. The main concern here is the volatility of political relations and practice in most African countries now. Even as countries like Ghana, Uganda, and Tanzania, are now being touted by some North countries as the upholders of a new wave of democracy in Africa, it is students from these countries who express fear of open political practice in their countries when they go back. While I tend to agree with Barnett (1953) and Fry (1985) that overseas experience is a major stimulant for fostering socio-political change, it is to be noted also that the socio-political atmosphere, as well as sojourner attitude, could play major roles in fostering such change. If the government/ society is still impervious to alternative ideas then any initiative for transformation is bound to be repressed even at conception. This latent fear of political practice in their countries affects their attitudes to change: even though they see the need to be involved in the process of change, they would rather act on the side of caution; as one of them put it, "discretion is the better part of valour".

But the question of sojourners' personal attitude is also relevant here. As with their attitude to the concept of global citizenship, there is in their approach to social and political transformation, more awareness than commitment. Indeed, the kind of awareness indicated in their responses is itself problematic: a liberal orientation to knowledge without any conscientization and subsequent transformation to act. The impression is created that even though the study abroad experience seems to have created a renewed sense of nationalism and regionalism in them, this is devoid of any real sense of activism for societal transformation. I have already noted some of the reasons for this attitude in participants, but what needs to be emphasized here is the general institutional culture at the University of Alberta. In their responses participants were unequivocal in their opinions that the University environment is not accommodating enough for the ideals of a critical global citizenship. The kinds of experiences they have had in a majority of their classes, in their relations with faculty and peers, and the general community attitude towards Africa, contribute in no small way towards the 'defensive'

and liberal attitudes engendered in sojourners.

The attitude to act only within a favourable environment is also underscored by the view of some participants that socio-political transformation in their countries can be fostered from abroad. While it is highly appropriate that an organized presence of African students abroad can have an impact on the IMF and World Bank dealings with Africa, one wonders how this approach will have any lasting effect without a clear relation to conscientization of the masses of those countries. It is appropriate sometimes to cause a social transformation through action abroad but such method can be sustained only with an equal conscientization of the people who will work in the transformed societies. In other words societal transformation cannot be sustained apart from its inhabitants.

6.5 CONCLUSION

> A vast potential for good international educational ties exists, at the undergraduate, graduate and postgraduate level, both as ends in themselves and as a potential force in the development of greater international understanding. (as quoted in Selvaratnam, 1985 : 321)

Rose (1969), Nash (1976), Sell (1983), Carlson, Burn, Useem and Yachimowicz (1990), and Pyle (1981) in their various studies on the measurement of attitudinal change of students during the study abroad process have found evidence to suggest that participants became more "worldminded, developed a greater sense of autonomy and self-esteem, and became more sympathetic toward different ethnic groups" (Laubscher, 1994 : 8). On the other hand, Kafka (1968), like Hensley and Sell (1979) found no relationship between study abroad and changes in worldmindedness, although they had evidence to suggest that exposure to a foreign culture reinforced appreciation for students' own homeland and culture at the expense of the host culture. Marion (1980), studying ninety students from the University of Colorado who studied abroad, in Europe, found that rather than change existing attitudes, study abroad reinforced them. While these previous studies do not fully agree on the nature of the impact of study abroad on students, they all seem to support the fact that the phenomenon of study abroad does have an impact on participants- whether entrenchment of previous beliefs or a cross-cultural transformation; there is a significant

impact which holds a potential for "internationalism of knowledge and understanding, and usher in opportunities for a global learning process". (Selvaratnam, 1985 : 307). But this can come about only when the introduction of learning is informed by a critical paradigm. This way both conscientization and transformation take place simultaneously and lead to a critical perspective of "internationalism of knowledge and understanding".

The value of study abroad is thus indispensable in creating an orientation to new ideas and contacts with new cultures. For it to achieve a maximum effect, though, it needs to be geared towards educating sojourners to acquire a global perspective. This would enable them to see themselves, and their own societies, in relation to the rest of the world. Such a perspective would definitely empower all who acquire it to seek lasting solutions to both local and global problems.

The next and final chapter of this dissertation will focus on setting forth general conclusions reached and how these relate to other studies in the field. It will also discuss possible recommendations for policy and attempt to provide a further research direction for the future.

TABLE 6.3 PARTICIPANTS' UNDERSTANDING OF DEVELOPMENT NEEDS OF THEIR COUNTRIES
Local Development.
-Local development needs local resources: use what we got to get what we need
-globalization is useful only when it engages local conditions and knowledge.
Poverty.
-economic poverty
Education.
-Global Education: knowledge about conditions in the rest of the world
-develop pride in national worth
-anti-elitism
Health Issues

CHAPTER SEVEN

CONCLUSION

7.1 Introduction

The primary objective of this study was to identify those elements of the study abroad experience that may contribute to the formation of critical perspectives, and the promotion of attitudes of global citizenship in sojourners. A secondary objective was to determine how the policies and strategies of internationalization at the University may help foreign students attain the ideals of global citizenship. To this end the study has utilized the experiences of ten graduate students, all from various regions in sub-Saharan Africa, studying at the University of Alberta. Through in-depth interviewing and survey questionnaire, narratives of the participants were solicited and analyzed within the frameworks of critical global education and internationalization of higher education.

The participants generously provided narratives based on their formal and nonformal education experiences at the University as well as some wider formal education experiences. Since study abroad also involves community interaction, the study probed participants' interpretation of various aspects of their knowledge and its acquisition during the sojourn, such as involvement in community programs (eg. Churches and other social programs), media and internet sources. These experiences were reported and analyzed in Chapters Four, Five and Six of this dissertation. This last chapter thus details the major findings and conclusions reached, their implications for policy and further research. A number of recommendations are also included in this final chapter.

7.2 SUMMARY OF MAJOR FINDINGS

Furnham and Triesize (1983) have identified three different kinds of problems foreign students face in the host country :

> Problems of living in a foreign culture (racial discrimination, language problems, accommodation difficulties, separation reactions, dietary restrictions, financial stress, loneliness, etc.), problems of late adolescents/young adults asserting their emotional and intellectual independence; and the academic problems associated with higher educational study. (as quoted on pg. 13 of Furnham, 1997)

In the present study, only the first and last problems stated by Furnham and Triesize apply. All the participants in this study are adults and therefore the problem of young people struggling with independence has little significance here. At any rate, the experience of studying in a country and in a culture significantly different from one's own can be unnerving at all ages. However, so much emphasis has been placed on the problems associated with living in a foreign culture that the academic problems are hardly considered on their own. Often, all three problems are explained in the light of the first one: foreign students' inability to handle their studies due to their inability to adjust to the new culture of the host country (Furnham, 1997; Oberg, 1960; Hall, 1959).

In the light of the narratives of participants and discussion of same in Chapters Four, Five and Six, and given the context that was set in the conceptual framework in Chapter Two, the following conclusions can be reached. Though there is always the temptation to generalize these findings to include other foreign student populations outside the pool of participants, it must be understood that these conclusions are gleaned from the narratives of a special group of foreign students- sub-Saharan African students at the University of Alberta. Thus judging from the qualitative methodology applied, the study seeks to indicate what sentiments there are among this particular group of foreign students concerning their study abroad experiences at the University of Alberta. Cast in a qualitative framework, this study therefore does not claim to be "representative" of groups in the university.

7.2.1 Internationalization of the University of Alberta

> Today we do live in the global village. Institutes of higher education are part and parcel of this process of "informania" which has made it imperative for universities to consider seriously a philosophy of education with no ideological, national and cultural boundaries... a philosophy which encourages students to think globally, but to act locally. In its essence, international education is holistic, nurturing respect for the concept of interdependence and for the global community of humankind. In other words the whole is more important than the details; the whole becomes almost prerequisite for the details. (Calleja, 1995)

Participants in this study eloquently indicated their preference for a university in which international education is an important component of both administrative and academic work. The concern here is for the process of internationalization to encompass all aspects of university life such that an ethos of cross-cultural respect and a critical orientation to global interdependence will inform all university programs and policies.

In explaining the level of commitment to internationalization expected of Canadian universities, Calleja, (1995) refers to internationalization as the "globalization of education" and emphasizes the importance of this kind of education being able to produce understanding and respect for the culture and customs of others and in the university being able to harness its resources to address such attitudes in its programs. He writes:

> We need to focus, in every discipline, on how the great majority, who will receive their education in Canada, will gain the breath of experience and vision, the cultural awareness, and the language skills to navigate successfully in a world without borders. (pg. 32)

Participants in the present study would agree wholeheartedly with this approach to international education, a globalized education in which all students are empowered to understand the interdependence of all peoples and nations in the world in a way that would elicit from them knowledge about global problems and alternative solutions to same, and attitudes and skills that promote the concept of global citizenship. In this study, internationalization of the University of Alberta does not seem to have provided participants with the ability to "gain the breadth of experience and vision, the cultural

awareness" and the critical orientation to global education that they needed to be able to think and act as global citizens. The reason for this, as indicated earlier, is mainly due to the rather "liberal" approach of the University to international education, and also to the participants' individual lack of commitment to a transformative empowerment in their responses to their study abroad experiences.

Egron-Polak's (1996 : 214-216) attempt to trace current trends in Canadian universities in the area of internationalization made the following observations, among others:

- Internationalization of the Canadian university has now become a primary objective of the country's international cooperation and that 63 % of universities make reference to the internationalization of the university in their mission statement.
- Another trend is the universities' preoccupation with the link between curriculum change and internationalization, and an evident recognition of the value of alternative, non-western approaches to science.
- Finally, a predominant trend is the "institutionalization of internationalization" with the claim that "almost all Canadian universities have established and have had for some time now an organizational structure to manage their involvement in international cooperation". The international division of the Association of Universities and Colleges of Canada (AUCC) is credited with aiding this trend.

This study did not consider the situation at other universities in Canada but if the situation at the University of Alberta is anything to go by, then one can say these trends are overstated. The kind of internationalization that has informed students' experiences in this study is different from what is described above. Much as some structures are in place for internationalizing the university and the university's mission statement clearly states its intention to internationalize, the impact of its approach, on curricula change and on the global perspectives of foreign students as seen by this pool of sub-Saharan African students picked from different departments in the university, indicate that the University of Alberta does not quite fall into the trends of internationalization in Canada as outlined by Egron-Polak (1996). Indeed, the findings of this study as indicated above agrees with

the study by Toh and Cawagas (1995) of minority students at the University in a sample that includes foreign students. There are shortcomings in the University's attempt at providing international education that "authentically promote intercultural sensitivity".

7.2.2 Issues of Relevance

Data in this research indicate that the curriculum content and pedagogy of academic discourse in the classroom affect participants in diverse ways. It is almost impossible for them to relate to lessons in an experiential way because the hidden curriculum and official orientation to knowledge do not seem to recognize their cultural experiences as legitimate knowledge. Failure to fit in could result in academic failure as this is sometimes interpreted and treated by professors as a handicap in academic ability.

Another area where the content and pedagogy of academic discourse was of concern to participants was in the issue of relevance. Much as participants wished to learn new and different ideas on the sojourn, it is required that whatever knowledge they gain studying abroad would be of critical as well as functional value in both local and global contexts. It was found that failure to diversify content and employ a dialogical approach to classroom discourse created the problem of relevance to participants. The inability of students to relate to the subject and perspective of learning makes the process a drudgery. Thus directly relating to institutional culture, curricula content and pedagogy could be responsible for a positive or negative study abroad experience and in the context of this study, it is clearly a hindrance to participants' ability to fully utilize all the benefits that study abroad may engender.

In a similar study designed to compare institutional culture and South students' expectations in a university in the United States, Lansdale (1984) defined institutional culture as

> The shared values and perceptions of the members of the institution that in part determine both the behaviour (teaching, conducting research, and advising students) of its members as well as the visible artifacts of the institution (programs, courses, and materials). In an academic setting the

> key actors (faculty) interact in several subcultures: the discipline or profession (sociology, engineering) through associations and journals; the school or department in which they work (education, civil engineering); and the institution for which they work (university). (pg.196)

In his study, Lansdale sought among others, to understand the perceptions South students held of both faculty and the program in which they were involved. One of his findings was that more than half (54%) of students indicated that none of their professors used any materials, assignments, or teaching methods in their classes that were relevant to situations in their home countries. It also means that pedagogically, students in this university were denied the advantage of experiential learning, the means of building upon their experiences in the learning process. The conclusion that Lansdale came to in his study echoes some of the experiences of participants in this study:

> Third World students were critical of their programs in all the departments studied. This suggests that, while some professors may be making an effort to use materials relevant to Third World student needs, the prevailing institutional culture precludes fundamental curricular modifications in response to those needs. (pg. 202)

In a university like the University of Alberta, which aspires to the internationalization of the campus, a better understanding of the aim of internationalization and the paradigms that inform it therefore is required. It therefore becomes crucial in creating an appropriate institutional culture for the study abroad experience to be meaningful.

Three main strategies, directly relating to students, have been used for internationalization of higher education. These are study abroad of home students, enrolling foreign students, and internationalizing the curriculum of an institution. Of these, the first strategy has become more glamorous. It is limited to only a few students who have the means. For those who miss out on the first strategy, it is believed the second strategy enables them to have contact with people from other countries and thereby learn from them (Lambert, 1989; Deutsch, 1970). But perhaps the strategy with the best impact has been the third one, internationalizing the curriculum (Lambert, 1989; Hembroff, Knott and Keefe, 1993). For the first two strategies to have the desired impact

the third must be a priority (Opper, Teichler and Carson, 1990; Kauffman, Martin and Weaver, 1992, Hembroff, Knott and Keefe, 1993). Indeed the study by Kauffman, Martin and Weaver, concluded that "study abroad is one of the most powerful tools available for internationalizing the curriculum..." (pg. 1). Thus internationalizing the curriculum can be seen simultaneously as an outcome of the process of internationalization, and also as a strategy for internationalization. What this means is that though an institution can have the first two strategies operating in full gear, if there is no evidence of change in its curriculum to reflect a focus on global content, its process of internationalization cannot have much practical impact. Thus an institution committed to a transformative view of internationalization will take conscious steps to affect the curriculum to reflect the diversity in teaching and learning. This way its students who go abroad will have a framework upon which to analyze new experiences and build new perspectives on issues. A diversified, global-oriented curriculum will also provide the right atmosphere for integrating foreign students into the institutional culture and foster the attitude of globalized learning for both local and foreign students.

Narratives of participants in this study do agree with these suggestions and also specifically note the acute lack of curriculum internationalization in most of the courses they have been exposed to at the University of Alberta.

7.2.3 University Policy

There seems to be a gulf between students, and university policy and its structures. Whereas participants are more in touch with the International Centre and Graduate Students Association (and their departments, of course) there is little interaction with the Faculty of Graduate Students and Research, for example. There is also a general lack of awareness about university policies that affect them as foreign students. This gulf is created as much by the university's inability to disseminate information more directly to such students as by some of the students' unwillingness to seek out any information that does not bear directly on their programs of study.

One policy that directly affects their programs of study at the University and which they are very concerned about is the foreign student differential fee. Apart from the burden of paying extra fees, there is also the feeling that they are being unduly discriminated against, especially as other university policies disqualify them from applying for some scholarships. Added to the restrictions on work, imposed by Immigration Canada, the effect sometimes is frustration and a tendency to react negatively to other aspects of university life.

7.2.4 Understanding of Global Issues

Whereas the study abroad experience exposed students to different perspectives on global issues, it failed to elicit in them the kind of response that would enable them to exhibit a transformative understanding of their role in the world as global citizens ready to confront injustice. They also are not impressed by what they see as the hypocrisy of the North in their policies and practice of these global issues. It seems that for most of them the inability to conceptualize a genuine interdependence between North and South countries stems as much from their own lack of appreciation for the complexities involved in such relations as from the liberal orientations to global citizenship that they have encountered here.

On the global level students felt relations between their South countries and Canada (and other North countries) is based on a "master-servant" relationship. The North looks down upon them, who they are and their cultures, which is reflected in their experiences in the classroom, in the community and in what they read and hear in the media. In the light of this perception of global relations they do not see any efficacy in the concept of global citizenship. It bears noting, however, that the students lack awareness of the several partnership projects that have linked or are still linking various departments of the University of Alberta to counterparts in South countries. If they were more aware and possibly involved, then they could at least become more open to the kinds of critical partnership principles and practices recently elaborated by Toh (1997).

7.2.5 Understanding and Practice of Global Citizenship

Students are unable to separate their individual experiences from the general picture of global interdependence inherent in the concept of global citizenship. They are also unable to separate the political actions of governments from the concerns of majority of the people in the North who also experience similar marginalizations in society. They fail to make the connection that solidarity with people with similar experiences, irrespective of country of origin, would provide a better path for social transformation. In other words their education abroad has failed to provide them with a broader view of the world and an ability to see humankind as a global, interdependent community faced with common challenges of survival and sustainability.

Having said this it is also worth noting participants' ability to acknowledge the many different things they have learnt here and how these have caused some change in their perception of the world. However, this transformation has not been empowering enough to enable them to confront issues of injustice in their own societies when they return. Much like the University of Alberta's "Liberal" approach to internationalization, students look forward more to the personal economic "empowerment" they would gain by their qualifications here than to any critical empowerment to confront social injustice in their societies and in global structures and relationships.

In the Kauffman, Martin and Weaver (1992) study it was concluded that participants in study abroad appear in many respects to acquire a high level of information on the politics, the society and the culture of the host country and that study abroad strongly impacts students in areas of their intellectual development, and in developing an international perspective. In the same study, it was found that "the changes in knowledge of host country's politics and culture was not reflected, however, in changes in their values regarding international issues... There was little change in their orientation and values regarding international issues". This contradiction seems apparent in the present study also. Though participants showed some knowledge of the Canadian society, political and economic issues, this knowledge was not integrated in their reflections on

their experiences here. The contradiction can be understood in the light of the methodology by which students acquired the knowledge and also by their own interpretations of their experiences of Canadian values.

As their narratives indicate much of the knowledge they acquired about the Canadian society came either through courses they had taken at the university or through the media and /or personal experiences. In all these instances participants had suspicions about the focus and in some cases the veracity of the information they were getting and so there is little doubt that the information does not affect them in a positive way. The interpretation participants put on some of the cultural information they receive about Canada is processed through their personal beliefs and values. For example, in the post interview questionnaire, most participants noted that things they still felt negative about concerning Canada included, as one of them put it, "views accepting of homosexuality". By their own cultural values homosexuality is unacceptable, at least among this group of ten students, and they have chosen to remain in this belief, unaffected by whatever explanation of the lifestyle they may have been exposed to during their sojourn in Canada. This finding suggests that the study abroad experience by itself will not necessarily produce any positive changes towards cultural acceptance and understanding of other people's practices without a conscious orientation to such an understanding. Such orientation can be produced only with the kind of education that provides sojourners with critical thinking skills and in a pedagogy that utilizes their personal experiences in a comparative analysis.

Throughout this study participants have spared no efforts in pointing out their frustration at the education that treats them as clean slates that need to be filled with the right information. This educational methodology, coupled with their mistrust of the media and what they have called "hypocrisy" of the North in their relations with the South, as well as their own unchanging beliefs and values, prevent them from critically analyzing the study abroad experience in an empowering way. Their rejection of the concept of global citizenship therefore, is a natural progression of this chain of events.

7.3 Policy Implications and Recommendations

One of the major objectives of this study has been to help contribute to the formulation of policy regarding the model of internationalization that would be beneficial to all students of the University of Alberta. Though the study focused on a small population drawn from one geographic region of the world, clearly the issues raised by participants here are likely to relate to other students as well. For example, curricula and pedagogy for a cohort of students in a class affect them all in the same way. What would be different is the way they react to their experiences, and this reaction will be based on their backgrounds and their expectations. For participants in this study, their reaction to the study abroad experience has been processed in the background of their previous education in various African countries and their expectations of the study experience in Canada, formed partly by their perceived needs and partly by their acquired knowledge of Canada. It will be relevant therefore for the University to be aware of how the university environment has affected a group of students from Sub-Saharan Africa and how their reaction to this environment has impacted their sojourn in Alberta. Through their narratives they have made known their interpretations of the effect of the study abroad on their view of the world. It is believed that as it is the University's aim to train and equip its graduates for international employment and global citizenship (Degrees of Freedom, 1993), these narratives will be relevant to further policy formulation in the internationalization process. It is in the light of this belief that I make the following observations about possible implications for policy of this study.

7.3.1 Institutional Structure and Policy

Beyond the initial commitment to international education, it is important to put in place structures that would establish and sustain the process. At the University of Alberta, structures such as the International Centre , Alberta International and an Office of Vice-President for International Affairs are already in place. Additionally, various departments have various structures for internationalization. For example, the international section of the Faculty of Nursing, the Centre for International Education and Development (CIED) at the Faculty of Education and the International Business Centre of the Faculty of

Business. Other departments such as Comparative Literature, Modern Languages and the Faculty of Law have programs that focus on the international plus there are numerous international linkages involving many faculties and departments on campus (Jamieson, 1999).

What is lacking, however, is a coordinating link between the various departmental programs to make for an integrated approach that will encourage diverse participation and utilize an empowering dialogical process for integration. The advantage of such a link is that it will serve to interconnect and mutually reinforce the international activities of the university. Also various isolated international education programs of faculty and staff could be made available through such a central body. Some attempts have been made in this direction by the CIED with the publication of a directory of international education practitioners in the university and an *Alumni Directory of International Scholars from the Faculty of Education.* These are timely publications but they are both limited only to the Faculty of Education. However, from the perspective of the transformative paradigm of internationalization underpinning this study, it will be crucial of course, to ensure that this proposed strategy of integration and coordination is democratic and open to a range of paradigms. Otherwise university-wide integration can result in dormant frameworks such as the liberal and revenue-oriented approach favoured on this campus.

Indeed, for a university of this size it might actually be necessary to take a cue from Calleja's (1995) concept of an Institute for International Education. Calleja argues that

> Unless the study of international education is institutionalized within the campus, it is almost counterproductive to assign various research and training activities to individuals from the various faculties unless there is one institute or department that represents, coordinates, executes their initiatives and furthermore provides and ensures long-term funding. (pg. 45). ... The philosophy of the institute should therefore stem from the need to integrate the various areas of study at university in such a way as to provide a global perspective to the integration of knowledge and a base to launch every other initiative conducive to these objectives. The Institute will therefore make full use of the growth of specialist departments and

> capitalize on their strengths to develop new programmes, units of study, research and training in international education. (pg. 45)

Arguing in support of Calleja's proposal, Saliba (1995 : 73) also notes:

> Besides being a centre for synergy at the university level, such an institute could help bridge the gap between the university and the rest of the population. This can be done by providing programmes for governmental and parastatal personnel ... conducive to dialogue. This institute would also concentrate on maintaining contact and cooperation with similar educational centres, and would disseminate foreign information to local sources.

In the context of the University of Alberta, such an institute would be appropriate because, in addition to the benefits related by Calleja and Saliba, it would also create the right institutional culture for Canadian and foreign students to thrive. As discussed in Chapter Six of this study, the absence of an appropriate institutional culture for international education on campus affects the ability of participants to relate to some of the programs. It would also give foreign students more opportunities to participate in the international programs of the University. Although the International Centre contributes positively to a transformative global citizenship (especially through its global education activities), it is limited by its terms of reference (see Chapter Five). As well, it has no jurisdiction over curriculum and formal education structures. An Institute for International Education with a full mandate to internationalize the campus should be able to sustain the short-lived enthusiasm that is created on campus during the International Week. In this way, students, staff, faculty and the community can be empowered to develop a critical global perspective and the ability to reflect it in their personal relationships and activities.

Most participants in this study also showed a lack of knowledge of the University's internationalization policies apart from the differential fee policy. It means then that the University's message of internationalization is not reaching as many students as it should. For foreign students, it is to be expected that these policies will be made known to them in various ways as they may be affected more by them. The fact that the Faculty of

Graduate Students and Research is also not easily accessible to participants does not help the situation either. Indeed, as revealed by participants, the general relationships on campus between faculty, foreign students and staff need improvement, an improvement which can come about only in an environment of mutual and cross-cultural understanding. It is my fervent believe that an Institute for International Education, as discussed above, under the leadership of faculty, staff and students from various departments together, and with the authority to coordinate individual departmental programs in international education, and initiate activities into neglected areas, will go a long way to create the right institutional culture to enable internationalization to thrive at the University of Alberta.

7.3.2 International Commitment

Without doubt, universities exert enormous influence in a country and on the international community. With their authority to teach students, universities are responsible for forging the minds of individuals who later come to wield political and economic power and affect the national and international community in diverse ways. It is paramount therefore that such institutions provide the right leadership in international cooperation and also that they are not exploited for parochial economic interests. The focus of the university's policies should thus be to promote global understanding and eschew partisan loyalty to national or local interests (Saliba, 1995). Often the excuse of constrained budgets is given for the half-hearted approach to international education by some universities (Calleja, 1995), the University of Alberta being an example. Ideally, however, as Berry (1994: 39) put it

> The Canadian university community needs to affirm, as a national policy, that certain international commitments should be met, even though they may never generate a "profit" either for the universities or for Canada... [University activities] must be balanced with the commitment to a larger institutional vision in which self-interest, no matter how enlightened, should never be the final determinant of international activities, strategy and policy.

The current policy of internationalization at the University of Alberta seems to be driven by a profit motive. Much as this is not necessarily wrong, yet if the profit motive is emphasized above the commitment to a genuine internationalization, the result is unlikely to be beneficial to students from the South in the long run. The hope is that commitment to internationalization will go beyond a mere statement of policy and the individual efforts of faculty and departments, but would include a structure that would emphasize a whole, interdependent system: "one that integrates technological know-how with intuition and compassion, and one that empowers learners to take responsibility for our planet" (Gnag, 1991 : 15). The international education that would come out of this arrangement would therefore be aimed at the whole student body, in learning and research with the ultimate goal of permeating "the teaching, training and research programmes of [the University] in their entirety" (Chitoran and Symonides, 1995 : 19). This outcome should thus be obvious to both foreign and Canadian students alike. Currently however, there is little or no excitement for internationalization around to prompt initiatives. This excitement can be created when the University improves its level of commitment to the process and commits resources to it. Narratives of participants in this study seem to indicate that this is not yet the case at the University of Alberta.

7.3.3 Curriculum Innovation

> The effects of internationalization should be felt in what is taught in the classroom, in how students learn, in the make-up of the student body and the teaching staff, in the research activities undertaken, the reading lists and case studies used, the opportunities offered to students and in the activities and services offered to the wider community. (Lougheed and Wasilewski, 1994 : 6)

The UNESCO 1974 Recommendation Concerning Education for International Understanding, Cooperation and Peace and Education Relating to Human Rights and Fundamental Freedoms and the 1995 follow-up plan regarded the following as the major principles that should inform the objectives of an international education program:

- An international dimension and a global perspective in education at all levels and in all its forms.
- Understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic, ethnic cultures and cultures of other nations.
- Awareness of the increasing global interdependence among peoples and nations.
- Abilities to communicate with others.
- Awareness not only of the rights but also of the duties incumbent upon individuals, social groups and nations towards each other.
- Understanding the necessity for international solidarity and cooperation.
- Readiness on the part of the individual to participate in solving the problems of his community, his country and the world at large.

These guiding principles would be a good standard for directing the content, pedagogy, teaching materials, and selection of textbooks and readings in all academic programmes at the University of Alberta. This would mean an integrated and student-oriented approach to education and a deep conviction of faculty and administration in these principles. In this regard, there might be the need for constant orientations and refresher courses on international education pedagogy and related issues which could be organized and coordinated by the proposed Institute of International Education.

It must also be emphasized that a liberal approach to these principles would not yield the desired outcome. The University of Alberta already has a diverse population of students and they all need to be given the opportunity through the academic programs to develop a critical orientation to global issues. In this regard therefore, a deliberate policy to focus on a particular region of the world should not be an excuse to neglect a transformative approach to education that would empower students to critically reflect on the political and social relationships that inform their local, national and global existence. In terms of paradigms, geographic focus per se is not the main concern. The issue is whether with each geographic site, a holistic approach is adopted to understand the programmes that are promoted across all levels.

Most participants noted the lack of relevance to the development needs of their countries in some of the courses they take at this university. This is a problem which is prevalent in the literature of international education. A very suggestive illustration of this foreign student dilemma is given by Arndt (1988 : 11-12) from his experience as faculty in an American university:

> The most unforgettable event at Columbia was my brief friendship with a dignified and princely Nigerian named Samson. About a week into a required course in freshman humanities, as we were patiently working the early books of the Iliad, [he] rose suddenly from his first-row chair and stalked toward the door. His exit line: "This has nothing whatever to do with me". He never returned and I never saw him again. Yet since that day he has never been far from my thoughts, in my teaching and in my life, as I have forced myself to wonder whether what I was saying or writing would have had meaning for him. [He] made me aware, earlier perhaps than some, how American our curriculum at Columbia was. ... American exceptionalism, built into our curricula, made it difficult for educators to project questions about the new role of a chastened and more modest America in a complex and interdependent world.

Many of the participants in this study have felt just like Samson in some of their programmes at the University of Alberta. Instead of walking out though they have devised their own means of coping and that has meant playing along (see Chapter Five). In those programs where participants have found it difficult to relate to the content of their courses, the problem had been as much with a limiting curriculum as with classroom pedagogy built on the supposed superiority of North practices. In their recommendations to the University, participants have made it clear that they would prefer a classroom situation where the experiences of all students become relevant in the learning process. The University needs to take this call seriously if its drive for internationalization should produce the right outcomes. Again in this case there is the need for a concerted effort to not only encourage faculty to infuse their curricula with a global perspective, but also to provide them with the means to achieve teaching excellence in this regard. Participants have noted that there are faculty who already adhere to this type of global oriented teaching and their expertise can be utilized to help others improve. The University

Teaching Services can take over this role and bring in more courses to help both faculty and teaching assistants in this regard.

Given the number of African and also black students at this university, and perhaps directly related to the needs of the participants of this study, it would be necessary in this arena of curriculum innovation to include an Afrocentric orientation in the curricula and pedagogy of university programmes. The idea of inclusion is important here because it will address "the question of representation; that is, having a multiplicity of perspectives entrenched as part of the academic discourse, knowledge and texts" (Dei, 1996 : 78). It also means bringing African students from the margins to the centre of the University's academic programmes, for as Dei (1995 : 194) succinctly puts it, "one can be included yet still marginalized". The case for an Afrocentric pedagogy within a critical paradigm is that it offers an alternative paradigm for including African students in the curriculum. Dei (1996 : 92) explains the urgency of this need thus:

> The Afrocentric discourse is about a paradigm shift; it means teaching about an alternative way of knowing, informed by the histories and cultural experiences of all peoples of African descent. As a pedagogic and communicative tool ... [it] calls on educators ... to centre their analysis and investigations of African and Black issues in a perspective grounded in African ways of knowing. The challenge is to 'move' or 'bring' all peoples of African descent from the margins to the centre of post-modern history. For the educator, the challenge is to allow the African [student] to see and interpret the world with his or her own eyes, rather than with those of the 'other'.

The narratives of participants in this study indicate that much as they would like their professors to 'include' them in the curricula and pedagogy, the current approach to international education at the University of Alberta does not seem to be embracing any such initiative. Indeed an inclusion of Afrocentric orientation in university programs would not only empower African and Black students at the University, it would also open up new avenues for pedagogical practice for faculty and students who have had no such experience (Apple, 1993, Dei, 1993). In the long run, it will go to enrich the diversity and critical approach to global citizenship that the current process aims to achieve.

7.4 Implications For Further Research

Some experts in the field of international education have indicated that they consider the current state of research and knowledge in the field inadequate. The concern has been the dearth of a broad thematic range in existing research, as well as well defined theoretical bases of analysis (Teichler, 1996; Altbach, 1991). The present study has tried to take the theme of impact of study abroad on foreign students a step further by studying it within the context of global education and global citizenship. However, as already noted, this study has focused only on one group of foreign students in a particular institution, the University of Alberta. While the findings here are not necessarily limited to this population and the geographic location, there is need for further research with other identifiable groups in different geographic settings to determine the general impact of the study abroad experience in promoting attitudes, skills and knowledge that promote a transformative view of global citizenship in sojourners.

It may also be necessary for further research to focus on places and students who have participated in the University's previous linkage programmes, for example in Uganda, Tanzania and Kenya. Such a study may be able to show whether and/or how the "project" context mediates responses and some of the issues raised in this study.

In the same vein future research in this direction may also want to consider a comparative methodology, to try to see what different effects the study abroad experience has on the global perspectives of foreign students from different regions of the world, probably a North-South or South-South comparison. Any research in this direction should be able to establish what effect background differences have on sojourners' ability to develop in a self-reliant and empowering way, a critical perspective of global citizenship.

Much of the previous research on the impact of study abroad programs on students has employed quantitative methodologies, relying much on statistical analysis of phenomena raised. The qualitative methodology as applied in the present study gives participants room to reflect on and interpret their experiences themselves. However, in order to vary

the methodology of research in this direction and also to consider the distribution of study abroad sentiments within a wider range of foreign students in a single study, it would be appropriate to replicate this study using a larger number of foreign student population in a quantitative orientation. Questionnaires to be developed for such a study could make use of the findings in this or other previous qualitative studies.

Another area of focus for further research is on graduate studies. Much of the extensive studies on study abroad such as that by Kaffmann, Martin and Weaver (1993) have utilized the short time study abroad experiences of undergraduates. The present study is among the few that have used graduate students in an intensive study abroad situation. I believe participants' ability to reflect and interpret their study abroad experiences is enhanced after long term study in a country and more so if they have had multiple study abroad experiences in more than one country. More study using graduate students could establish a correlation between the impact of study abroad and the age of sojourners.

Finally, I would agree with the views of the group of experts at a 1992 colloquium held at the Netherlands Institute for Advanced Studies (NIAS) in Wassenaar. Discussing the strengths and weaknesses of research on study abroad and international education they agreed that "it should be subject to far greater institutional continuity". This would "encourage the gathering of information on a more systematic basis, thereby lessening the risk that new research might result in a duplication of effort" (Teichler, 1996 : 342) . Moreover, institutional support might provide a diverse base and encourage the use of a variety of research perspectives and methods. In the long run, a diversity of methods and themes explored under different theoretical persuasions would go a long way to unearth the numerous unexplained phenomena in the study abroad experience.

7.5 Concluding Perspectives

> Education for international understanding and peace must lead to that 'flash of insight' which reveals our communion with others and the connections between seemingly separate problems (Federico Mayor, Director-General of UNESCO 1991 : 35).

The findings of this research have unearthed sentiments among a group of foreign students from sub-Saharan Africa. Some of my personal experiences as a foreign student have been confirmed in this research. For example, experiences in the classroom narrated by participants have been no different from my own. In the same vein my encounter with a number of global issues such as human rights, the environment and development as well as my reaction to the various paradigms espoused in debating in these issues have been similar to those of my participants. I have been indignant several times, about what I also thought was the 'hypocrisy' of the Western media in highlighting the negatives about Africa while ignoring similar happenings locally. My first encounter with the concept of Global Citizenship and the curricula innovation of global education were characterized by a lot of skepticism. However, more exposure to global issues in some of my classes, and a desire to investigate some of these issues, led me into getting involved in NGO activities and international development issues. The understanding that came with all these investigations is that I have come to see things more in terms of paradigms. People think what they think and do what they do because of their particular way of looking at things and what their orientation to global cooperation is. It is important to point out that I attained my paradigm shift as a foreign graduate student from sub-Saharan Africa at the University of Alberta.

Since I first enrolled in 1993, the University has become more active in its international stance. A number of new initiatives have began since then to make this university more international such as, for example, the setting up of the Senate Task Force in 1994. This Task Force, in particular, has raised a number of issues pertinent to the internationalization of the University. Most prominent among these is its outlining of the four pillars of the international dimensions of the University- infusing international perspectives in the curriculum, encouraging student and scholar mobility across borders, a commitment to development education and cooperation, and an element of ambassadorship on and off campus (Senate Task Force Report, 1994). In addition, the appointment in 1995 of Roderick Fraser as President brought added enthusiasm to the process. A December 18, 1995 newsletter to the faculty and staff of the University

identified internationalization as one of the four external initiatives of the University, and the one which alone takes up about half the time of the President (Szabo, 1996). The institution, in the same year, of an Office of Vice-President for International Affairs gave further impetus to the University's push for internationalization. Added to these are all the other structures in existence prior to 1995- the International Centre, Alberta International, and the various initiatives of departments and individual faculty members. The momentum to internationalize the University is still there. The question though is what paradigm to pursue in the internationalization process. There seems to be very little official backing for a transformative approach as university statements discussed in Chapter Six show. However, there are attempts by various departments and individual faculty to tread the critical path. Whereas the policy recommendations in this study have been for a transformative approach, a shift in university policy in this direction is unlikely to happen readily. There will have to be a mobilizing of support among faculty and students to advocate a move away from the current "economistic" and liberal orientation to internationalization. What is needed to complement such efforts will also be more research to establish the efficacy of this approach to the future growth of the University of Alberta.

Much as the research sample here is limited, I believe the rich nature of the narratives are ample testimony that the effects of internationalization have not been felt across campus in a way that would transform the attitudes, skills and knowledge of students, albeit only some, and to empower them to think and act with a global perspective.

My personal experience, though very similar to my participants', took a paradigm shift due to the courses I was exposed to, the NGOs I associated with and the global issues in which I became interested. In all these, the opportunity to critically reflect on a range of paradigms made a difference. Most of the participants are at various levels in their programs and it may as well be that they will be exposed to transformative learning experiences that would give them the needed shift in paradigm. If this is to be, then University policy towards curricula innovation must be given a greater push than it is now, while at the same time students are given every opportunity and encouragement to

participate in extra curricula activities that take global education as their frame of reference. This opinion is reflected in the final report of a conference on "The Expanding Role of Universities in International Cooperation", sponsored by the Association of Universities and Colleges of Canada International Division, the Canadian International Development Agency and the Lester B. Pearson Institute for International Development:

> More attention needs to be paid to cross-cultural communication support for both students and professors. Mechanisms need to be established to permit community outreach by international students and professors. Universities must maximize the benefits of their international visitors by devising ways for them to move beyond the university setting so that government, business and industry, and the local community can be involved. Certainly, universities need to examine more carefully the cultural appropriateness of their projects. (Lesser, 1988 : 43)

Being such a large, multi-faculty institution, the University of Alberta may find it difficult to adopt a single perspective on international education that would encompass all strands of opinion on campus. However, a perspective on international education based on a global education framework would create the right atmosphere for a transformative exchange of ideas that would include all interests, for a global interest is also a local interest. This arrangement would enable each department of the University to operationalize the international mission of the University in different ways but with the same aim of creating an ethos of mutual understanding, respect and global learning that would extend beyond the walls of the classroom, beyond the borders of the University, into the community and thus the world. This way global awareness would become a critical part of the study abroad experience of ALL foreign students as well as Canadian students, making them all citizens of the global community. Defined in the framework of global education, this arrangement would involve learning about the problems and issues

> that cut across national boundaries, and about the interconnectedness of systems- ecological, cultural, economic, political, and technological.... Perspective taking- seeing things through the eyes and minds of others- and ... the realization that while individuals and groups may view life differently, they also have common needs and wants. (Hanvey, 1982 : 23)

The narratives of participants in this study indicate that to a great extent, their sojourn at the University of Alberta has not yet provided them with this experience. Both through their own actions in, and reactions to the institutional environment, much thought has not been given to the concept of interdependence and cross-cultural understanding in a global context. It is hoped that the findings of this study will be a catalyst in focussing more attention on a transformative orientation to the process of internationalization at the University of Alberta.

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APPENDIX A

INTERVIEW GUIDE

INTERVIEW GUIDE

A. BACKGROUND/PERSONAL ISSUES.

1. Tell me about yourself- name+ country + family + previous work/study in country of origin

2. What are your personal reasons for studying abroad?

3. Personally why did you choose to come to the University of Alberta

B. FORMAL EDUCATION EXPERIENCES AT UNIVERSITY OF ALBERTA

Curriculum content

1. Tell me about your studies at the University of Alberta + courses + program + faculty

2. Tell me about the content of your courses and research work

Probes: content of courses + thesis + research + program focus + faculty/department focus of courses + level of interdisciplinarity + students choice in selection process

Pedagogy

1. What can you say about the teaching, learning styles/approaches in the courses you have taken so far?

Probes: issues of knowledge and legitimation + classroom diversity and impact on lessons + reception of professors and peers to foreign ideas.

Organizational Issues

1. As a foreign student what can you say about your relationships with the university's organizational structures, viz FGSR, Department, libraries, professors, etc

Probes: Grants and assistantships + language requirements + FGSR resources + library resources and information

Global perspective

1. After over 12 months of study at the University of Alberta would you say you have gained a better understanding of global issues?

   Probes: opinions on global issues such as environmental care, cultural solidarity, human rights, militarization, + Canada's (North) relationship with other countries especially South and African countries. + sources of opinions

2. In what way (s) has this knowledge of global issues empowered you for action.

Probes: now + future + effect on relationships

3. What do you understand by development?

Probes: awareness of different paradigms of development + personal opinions on African (and country) development- concerns + sources of and influences on opinions + contradictions and conflicts of opinion.

4. Do you believe in the concept of Global citizenship?

Probes: personal understanding, feelings, concerns, sources of opinions + role of sojourn in Alberta + in opinions + comparison with traditional view of citizenship + personal opinions on principles of justice, equity and solidarity + sources of opinions

C. NON FORMAL EDUCATION

Programs/activities

1. In what ways have you participated in other programs and activities of the University?

Probes: role in programs at International Centre + Faculty units/centres + conferences +
departmental social activities + student bodies (eg. GSA) + effects on students' understanding of global issues and global citizenship

2. What are your views on the internationalization policies of the University of Alberta

Probes: Awareness of policy + concerns + personal opinions on direction + effects

Off campus programs

1. In what ways have you participated in organized programs and activities outside the University's own programs + empowerment

Probes: Role in NGO's, Community organizations (Alberta Global Education Program), religious organizations, conferences + effects on students' understanding of global citizenship and global issues

D. INFORMAL EDUCATION

1. What has been your interaction with the community outside the University's organized structures and programs

Probes: Knowledge, skills, attitudes, empowerment for action, opinions gathered through peer relationships on campus + society/community relationships + media + cyberspace

E. **THE FUTURE**

Contribution to National Development

1. Tell me about your plans for the future?

Probes: how you might utilize the knowledge, skills and values gained at University of Alberta for national development, i.e. economic, social political and cultural + elitist or critical orientation.

2. Has your study at the University made you more aware of any particular global issue(s)?

Probes: preparedness to deal with problem(s) in students' own environment + personal opinions and plans for action.

Recommendations to the university

1. What is your recommendation for making the University of Alberta more global in its educational activities and programs

Probes: Educational experiences of African students + teaching and research activities.

APPENDIX B

POST-INTERVIEW QUESTIONNAIRE

Post-Interview Questionnaire

This is a follow-up to the interviews you kindly granted me concerning the above study. Do please respond to the following questions as best as you can. Feel free to provide extra comments where you think this will clarify your answer. Use extra paper if necessary. Thanks in advance for your cooperation.

1. What is your personal philosophy/purpose regarding your study at the University of Alberta?

2. Did you have any orientation about Canada before leaving your country?

3. Did you have knowledge about Canada/Alberta before you came here? From what source?

4. Apart from country/regional associations did you join any other clubs since you came to U of A (eg. Canadian oriented associations, or open associations of other countries/regions)

5. Were you ever attached to a host family?
   If YES, how did that help you know more about the Canadian society/culture

6. Since you came to Canada would you say that most of your friends have been from: (Rank in order, from 1 being most to 4 , least)
   a)your home country b)Africa
   c)from Canada d) people from other races/countries you met in Canada

7. What aspects of Canadian culture/society do you still feel
   a)Negative about
   b) Positive about
   Why?

8. What aspects of the culture/society of your home country do you still feel
   a)Negative about
   b) Positive about
   Why?

9. Which of your feelings in Q6&7 above would you attribute to a new/different view of the world acquired through your stay in Alberta?

10. Is this your first time abroad for studies?

11. In which other countries have you lived for about 3 months or more before

coming to U of A?

12. If you had studied/lived in another country before coming to Canada, how do you think this prior experience abroad affected your understanding of life in Canada.

13. Name three specific things you have learned about Canadian culture/society that you did not know before you came here?

14. Name three specific things that shocked you most about Canadian culture/society since you came here?

15. Do you think your view of the world has changed in any way since you came to Canada/Alberta?

16. The following is a quote from a student who had just returned from study abroad. Please underline comments in this quote that you think applies to you too.

> *I experienced a change in self-awareness and a change in the way I approach learning. ... I was starting to observe the world from a different angle and I couldn't really figure out. ... I would say that my worldview has definitely grown and been enhanced, but at the same time its an introspective phenomenon. It's a journey outward, but also a journey inward...*

17. Which of the following statements do you think reflects your study abroad experience in Alberta: **(Indicate with *YES* or *NO* how each statement applies to you and provide brief explanatory comments where necessary.)**

a) I now see myself first as a citizen of a single world with a common vision based on justice, compassion, equity and solidarity. ( )
COMMENT:

b) I now have the ability to perceive problems facing humankind as global and critically seek alternative courses of action. ( )
COMMENT:

c) I am now more aware of prevailing world conditions and developments including emergent conditions and trends on issues such as human rights, environment, militarization, democracy, etc. ( )
COMMENT:

d) I now feel a personal commitment to a range of global issues, including justice for marginalized groups, environmental care, equity in North-South relations as well as relations within North and South countries. ( ) COMMENT:

e) I now recognize that other people have different worldviews from my own. ( )
COMMENT:

f) I have now developed a critical consciousness about the world, its people and the environment. ( )
COMMENT:

g) My view of citizenship and nationhood now encompasses the global, national and
local. ( )
COMMENT:

h) I now have an increased awareness of different paradigms of development. ( )
COMMENT:

i) I now understand development in terms of the values, assumptions and conceptions of human needs seen through appropriate interpretations of culture and progres. ( )
COMMENT:

j) I now have a higher level of intercultural sensitivity demonstrated in my empathetic understanding of other cultures. (Ability to put aside my own beliefs and appreciate the assumptions, beliefs and values of other cultures.) ( )
COMMENT:

18. The title of my dissertation is.... (If title is not yet determined state what you intend to research for your dissertation)

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